

The Subuer-

tion of Moris false foundation to here upon
he sheweth to set false and shoue under his
shamles Moris / to underproppe the
popes churche: Made by Geo:
ge Roper.

Moris is become a wynn lper in his owne re- Rom. 1.
soning and arguments: and his falsly har-
re is blinded. He here he beleued to haue do-
ne more wylly / there hath he shewed him
selfe A stathe foole. Rom. 1. Moris in
Greke is stultus in Latyn / a
fool in English.

Vniū Dominus: cum inuicta ve-
ritas manet in eternum

John Bylkeins. p. 121.



More is suborned / properly



For that it had ple-
sed our most merci-
full father in heuē of
his inestimable good-
nes to restore vs his
gospel and to brynge
agene his holy wor-
de into this realme
of englōde by a fewē

pore persecuted and banished men for the
trowthe of goddis worde trāslatinge the scri-
pture and makinge certayn other englyshe
bokis in the nether & over partyes of Ger-
manye: whiche bokis / magrystours tethe /
all his papistricall Synagoge resistinge / yet
were thei brought yn & distributed in this
londe. Then begane the Synagoge of Sa-
tan to roze & resiste with fyre & water / with
pelsonment & persecucion / so grevously / so
cruely / as neuer before was sene in the lon-
de / al maner cruel hynde of tormētinge ob-
tayne of the secular power commyng now
this .x. yere : but most mercylesly & subtyly
those two yere & more / whyle More was
chanceler: whiche god for his mercy ceasse
when his tyme is. Then (I saye) in the day-
es of that glorious Cardinal Thomas wol-
saye begane these wyched phariseys to sub-

More
was ch
aunce-
ler quō
dam

to underprop the popes church
singe set they forth the **st.** More their proc-
tours & patrone to wyte & wrestle for they
agent the trouthe agent the lorde & his a-
noynted to defende their anticristen synago-
ge: More then beinge a ful set houer for fi-
che a cuppe to furneshe it with lye to clook
& houer their woked mischeif with subtile
falsehed / & to mayntayn their glouise on
godlynes with his auctorite / for the Cardi-
nal deed he succeeded him in the chaunceler
ship. Whiche for is the ypcryte when he sa-
we the almyghty worde of god so openly la-
yd forth in englyshe & every layc mā might
se the verite & the waye to his saluaciō thō
row Cristis blode / wolde he haue suffred
they to haue red it: And agē / whē this cru-
el pharisee considered that this vehemēt
myghty breathe of the mouthe of god was
lyke to blowe downe anticristis kyngdome
now in reeling & redy to fall: whiche he had
ether for money or for the honour of his lor-
de the Cardinal / then taken vpon himselfe
properly to underproppe: began firste lyke
one of those blynde bylders his p̄discreitours
remembered in the psalme (whiche reproveth
relected & hed cornerd stone Criste whi- **Psal. c.**
cise closed vps made perfite al & hole worke xvij
of the lawe & prophetis euē & perfayt ende

1om. 7
Eph. 1.
Col. 1.11

Criste is a sufficient saviour.
and fulnes of all / in whom our sufficient sal-
uation consisteth) Where he sawe that the
scripture wolde not frame wiche his deue-
lythe deuoyce / he began (I saye) to shoue vn-
der this his shamelesse shoue. That þe apo-
stles left many thingis vnto; yte wiche he ar-
of necessite to be beleued. Whiche vnto; yte
verites (as he calleth thes) thapostles deuy-
uared by mowthe to their successours / and
these so from hande to hande vntil thei ca-
me to Moris churche / that is to saye / vnto
More himself / þe popes / cardmallis / bisho-
pes / preistis / monks & fyrers &c. and eue at
laste vnto the holy mayde of kent Moris
miracle maker / wiche now haungethe the ho-
ly goste (as More saith) assistant / cannot er-
re. For criste so promysed it thes vnto the
worldis ende / saith he. Now is Moris chir-
che bylded & thus vnderpropped so that it
cannot erre teele / nor neuer fall. If More
therfore teche vs (as he dothe in dede) that
our sufficient saviour Criste one a lone for
vs all ynoughe / is but a quarter saviour or
a saviour to halues: for that we muste bringe
vs the popis saith / some of our meritis
satisfaccions / sayntis meritis / popis pardons
pilgrimages / burying in an obseruatis low-
ly graue cote wiche syche infinite pollinge

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Crist is a sufficient saluacion,
pyllatre to deserue vs heuen. yet must we be-
leue it. And why? because More & his chie-
che so teche vs / and More's churche cannot
erre. If he teche vs: That to praye to / & to
cal vpon god onely in al our affliction & tri-
bulacio for helth & saluacio is not sufficiēt:
but that we must runto / & cal vpon deed &
rotten postis / or rather as thei colour this
idolatre / praye thozow thez to the sayntis
in heuē represented by sicke idolls as their
selues euer aborred / which saintis also now
nether know vs nor here vs. but if thei kn-
ewe vnder what vngodly maner we abuse *Mate.*
thez into the iniury of Crystis glorie / thei *lxij.*
wolde aborre vs: if (*Mate*) More teche vs
this idolatry / yet must we beleue it: for Mo-
ris churche canot erre. If he teche vs: That
god onely thozow the merits of crystis deeth
by his holy gost is not the geuer of all grace
saluacion & goodnes: but that we must re-
ceyue theis giftis and grace of other creatu-
res of their owne charminge: yet must we
beleue thez: for More's churche cannot erre.
If More teche vs that the testamēt w^{re} p^{re}
in crystis blode & confirmed with his deeth
& miracles / is not yet so perfite & ratified as
sufficiēt for our saluacion: but y^t it wantech
certayn vntw^{ite} verities of More his owne

Cryste is a sufficient saviour.
sayning with out which we canot be saued
yet must we beleue him: for Moyses churche
cannot erre. &c. O myserable religion and
wretched churche that cannot be defended
but withliche lyes false miracles sayned re
uelacions & so pestelent doctryne. O Sata
nical synagoge whiche cannest not be mayn
tayned & supported but by tyranye / persecu
cio / unpresonmēt / murther / cruel burning
& shedding of innocent bloode. O wiked wy
ter / whiche canst not cōfirme & fortifye thy
false faith & falsen doctryne / onlesse (the wy
pte worde of god forsake / or els perniciously
peruerted) thou beist cōstrayned to fle vnto
they none vnto wypte deed dreames / haithē
rytes / ier: if the ceremonyes even antichristis
owne tradicions.

Act. iiii. But cryste n reder be þ assuured & certi
fied by þ ferme & euerlasting wyrtten worde
of god / þ by thy faith onely in crystis bloode
& thoro his deeth onely þ art saued. And þ
there is no saluacion nor parte of saluacion
in any oher thinge thē in him onely. For
there is no nother name or power vnder þ
cope of heuen geuen emonge men wheryn
we might be saued. This thinge do all the
prophetis bete wytnes / þ who so beleue in
Act. x. Cryste / he hath forgeuenes of his synnes

Cryste is a sufficient sauiour.

thorow his name. Where in (I praye the)
was Adam lyke cryste after Paulis cōparis-
on Ro. v. .: verely in no nother thinge then
lyke as Adam onely did brynge yn synne/
deth / & hell: euen so did cryste a lone bryng
vs grace / lyfe / & heuen. Paule thus setting
forthe these similitudes saynge. That lyke
as by the synne of onely one man / al mē be- Rom. v
came mortall: euen so & muche more plentu-
ously by onely one man Iesus cryste / the fa-
uour of god & remission of synnes is graun-
ted vs. And lyke as by the synne of one alo-
ne / deth raigned thorow one man Adā: euē
so & much more shal thei which receiue tha
boūdāt sauiour wth p^r gift which is rightwys-
nes / raigne in lyfe by onely one mā which
is Iesus Cryste.

¶ Agayne / lyke wylse as by the synne of one
man onely / condēnation came ouer al men /
euen so by the iustifyng of onely one man /
that rightwysnes which bringeth lyfe is br-
ought forthe vpon al men. For as by onely
one mannis disobediēce / many became syn-
ners: euē so by p^r obediēce of one mā onely
many be made ryghtwylse. So the hitherto
tendethe Paulis similitude. That as Adā
was that one a lone by whom synne & deth
entred into al men: euē so was Cryste that

Maſe.
xliij.

Maſe.
xlv. xliij.

Heb. x.

Cryſte is a ſufficient ſaviour:
one alone by whom ſauour / ſorgueneſſe /
lyſe came vnto al men. For the wyne preſſe
(ſaith cryſte) I tell you haue I trode al alo-
ne / & of al the peple was ther not one with
me. It was I that trode downe my eny-
mes in my feruent wrathe. That is to ſay /
It was I that overcame ſyn death & the de-
uel by my nown ſtrength. This was he al
alone that came from Edom in his bloody
clothes / as one alone for all / which had ſo
labored & troden the wyne preſſe. Let vs
therefore geue him al the glory & prayſe alo-
ne / let vs not aſcrybe any parte of our ſalua-
tion to our dedes / of which he euē the beſt be
to had ether to ſatiſfye for our ſynnes or to
deſue heuen. It is I / ſaith he / that am the
rightwyſe gods ſauour beſydis who there
is no nother. He pouged our ſynnes in his
owne perſone or by himſelfe alone. Hebr. i.
Paule beginneth in the .vii. cap. to the Co-
l. brews to proue the verthe of cryſte to be one
ly a ſufficient perfait & full oblacion for our
ſynnes. whiche once done neuer more it ne-
ded not to be iterated nor repeted: for by o-
nely that one oblacion of his bodye he bro-
ught to paſſe & fyniſhed for euer his electe:
And prouethe that the priethed of Aaron
with al theire rytis & ſacrifyces for ſyn / we.

Cryste is a sufficient holocost.

te insufficient & unpittie / for because it beho-
ued them euery daye to be repeted & done
agene . But Cryste / because he abydethe
for euer: his priesthede cannot be trāslated **heb. viij**
into any successour / for he alone is sufficiēt:
because he alone is able perfectly wiche ouer
breache or lak to saue who so come to God
the father by him.

¶ And if the highe bishop alone (saith **heb. ix**
Paul) did once in the yere enter into y^e ho-
ly place of the tabernacle made with man-
nis hande / with the blode of bestis for his
owne synnes & for the synnes of the people
much more sufficient must Cryste alone be
for our synnes / he beyng him self faultlesse
entering that heuenly tabernacle with his
owne bloude / offering up his owne blesyd
body vpon the altare of the crosse for our re-
demption. The bisskop offered euery yere on-
ce / which argued imperfection and insuffici-
ency: but Crystis offeraunce was onely on-
ce for all & euer: which argueth perfection &
sufficiency. For thorow y^e onely one offerā **heb. x.**
ce of him self / he obteyned before God the
father a perpetual purgacion evermore to
endure / and remission for the synnes of as
many as beleue in him. wherfor at the obla-
cion of his body / all other sacrifices & offerā

Cryste is a sufficient saviour.

res for synthezowt all the worlde ceased:
for his oblation alone was sufficient. Acde
the scriptures / & iuge (good reder) whether
he be an heretyke that saith Cryste is an ho
le / ful & sufficient saviour / & so geueth him
at the glory & prayse of our saluacion / or ra
ther **Mose** & his churche which make hym
but half a saviour / deuinding his glory / some
to sayntis meritis / some to our satisfacciōs /
some to our dedis / some to popis pardons
pylgrimagis: and I canot tell how muche to
his owne unwryten verites. But had this
arrogant pharisey understode that breif co
nenant / & gloriouse name of god wherby he
reueled him selfe to **Abzram** & his posterite
in the. xviij. ca. of **Genesis** where he calleth
him self **God** almighty one alone for al suf
ficient / commanding vs to be pure & walke
before him: that is to saye / to be faithfull &
directe our lyuing according to his plesure
& preceptis geuen to **Moses**: then wolde he
neuer haue thus blasphemed his almygh
tye for al so sufficient holy name / nether ha
ue put sich lak in hym & his writen wyll w
hich he declared sufficiently to **Moses** & to
the peple of **Israel**. But who is more bolde
then blynde bayerd to embusye ad smatter
himself in that thinge which he understode

Crist is a sufficient saulour.

not: who is more perces braggish to the
weforth a litel vayne coning then those puf-
tup papists with pryde and vayne glory wh-
ich ar without al godly knowlege destitute i. Tim.
al good lerninge?

¶ Then objecteth More/raging & rayling **An an-**
upon vs for attributing so myche to god & swer to
so lytel to our selues: sayng/ lo these hereti moris
his destroye and dampne all good workis. obiecci
But we answereliche godlesse barkers a on
genst god/ which ar become abominable & Titu. i.
cruel enimes of his worde/ disobedient and
reprobated of god neuer to do good workis
þ we preche and exhorte almen to as many
good work? as euer be contayned in holy
scripture. And yet tel we More agayn/ þ
good workis/ though thei iustifie vs not
(for crystis bloude is sufficient for this popu-
te/our faith reching the mercy of God for
crystis sake) yet ought we not/ payne of dā-
nacion to leue them undone. Nomore than
though our leggis & handis serue vs not
to se with all: yet ought we not thetfore to
hurt them of & cast them awaye but to nore
the & holde them in their proppr places ad
vse. we tell him to/ þ we be iustified by faith
onely/ not for because we shulde not do no
good workis: but because we shulde neuer

Cryste is a sufficient saviour.
ceasse doing good worhis. And we set faith
in the first place betwene vs & god / & good
worhis betwene vs and our neighbours /
to puneshe our rebell fleshe / to profite oo-
ther / & to be testimonies of our faith into þ
lyght & ensample of all men. Vnto this same
obieccion answerth Paule in the beginning
of the. xi. cap. Rom. shewing by those two
interrogaciōs & the effecte of baptism / that
a Crysten man by faith hath his carnall af-
fectis so mortified & deed þ it is impossible
for him to lyue & dwell in synne / sayng / we
that ar deed as to touching synne / howe shal
we lyue theryn: &c. where it is playne that
sich a faithful crysten / though he fal & syn-
ne / yet shal he not continue theryn: so that
synne shal not raigne nor haue dominion
ouer him. Arde forth the chapter. And
we affirme with Paule. That Cryste by
his blode purged our consciences from de-
deyl worhis / to the intent we shulde serue
the lyving God & not ceasse from his serui-
ce. Awake therefore ye aduersaries of the
faith / & repente in tyme: lest þ greuous
hayle storme threatned you of Asaye & Here-
mpe with so heuy heapis of myscheife bur-
dens / bere you down sodenly taken away
Be conuerted to Cryste your sufficient &

geb. ix

Asaye
xxviii

hole sauour (if ye can so beleue him).
 Sweat no longer for the underproppinge
 of your false churche vnder þe pretence of þe
 catholik churche of Cryste which was cal
 led in tholde testament þe stone or roche w
 herupon euen there god bylded his church
 in the faith of him to come: as in þe new cal
 led the hed cornerd stone vpon whom the
 same bylding yet continueth euermore vpo
 one spiritual foundacion / & neuer vpo pro
 phane popes & carnal cardinallis / blynde
 bishops & proude priestis monkis & fryers
 &c. It was grownded vpon faith in cryst & **Mat.**
 his worde & not vpon þe popis faith and his **xvi**
 tradicions unworthy to be wyrtten / It was
 planted in þe blode of martyrs orned w bloue
 & peace & not vpon tyrannouse bloodshed
 ers sowyng into al myschefe. It was layed lo
 we in mekenes / ignominy / pouertye / &c.
 & not exalted w pryde vayne glory / ryches di
 gnities worldly honour w al maner of vici
 ouse welthynes. It was set vpon þe founda
 cion of thapostles & prophetis / saith Pau **Eph. 5**
 le / euen vpo þe same ouermost hed cornerd **i. cor. iij**
 stone Iesus Cryst (no nother then this fou **Eph.**
 dacion no man maye laye) in him to be rea **ing.**
 red vpo to be þe holy temple of God / framed
 together w bloue / whose vtwarde badges &
 markis to be known by / is þe pure preaching

faithful layng forth of goddis wypte in o-
be/ & deuote administracion of þe holy sacra-
ments as baptisme & þe lordis souper/ & wor-
thy frutis of repentance/ innocencye of ly-
uing/ constancy & patience in persecucion/
glad betinge of Cristis crosse & folowinge
him. These be other markis set in þe .x. ca.
of Mat. are þe tokens of crystis churche/ ad
not glittering gloze/ tyrany & power/ delusi-
ons of þe devil/ euen Moyses holy maydens
miracles of ypsowch & hent. whiche nowe
thanked be God/ be come to lyght/ mark
worthyliche a churche as he bildeth ad de-
scendeth so falsely/ tymer correspondent li-
ch a worke/ instruments apte for sich a her-
uer/ conuenient houers for sich a cuppe.
Wynge Salomon/ þe two women stryuinge
before him for the lyuing chylde/ as nowe
hath done longe the trewe & false churche
for the lyuing worde & for this name/ owre
holy mother þe churche / þe one oppressinge
her chylde & pruely in þe night/ fetching a-
wayne þe rother womans quyk chylde / hir
own deede left in þe place vnder her syde/ to
trye out þe very motherly affectis & natural
perpe/ called for his swerde pretendinge to
haue deuyded þe quyk chylde in two/ ad to
geue ether of them eche þe halfe. but here

ij. Reg.
w

Of more false charges

begane the very mother very hate to ble
de/here he drew forth þ very mothers ve
ry affectis/ þ false mother krynge / let ne
ther of vs haue it/ but deuyde it ec. And
hath not More & his church oppressed que
ched & labored to burne & banishe þ worde
of God & stolne it from þ true mother: sa
yng we be þ mother þ holp church/ we
cannot erre/ the worde & þ true understand
ding & interpretacion therof all petteyn to
vs. what shift and importune labours ha
ue thei made falsely to condempne/ presone
persecute & burne the innocent lambes ad
very chylderne of the very mother the ch
irche: Agayne consyder when this mayde
of Courtamstrete was espied of þ true ch
irche to be a seducer whic perniciousse cou
sellers & supporters auerting þ people fro
goddis worship vnto delusions/ lyes/ & ido
latrye worthy all dethe by goddis lawes/
yet hathe not þ very mother thirsted their
blode as haue done hither to þ mother bl
oudsouters/ but onely she despereth they
to acknowledge their synnes/ repentance/ &
laboure to restore them into the very foide
and flock off cryste. To crysten reder / of the
present strites off these .ii. churches maist
þ clerelyer decernathe true church from

The spirit of truth lebeth us not
 the false then in tiding al more longe ba-
 blyng deuilis the behio wheryn he stueteth
 so sore to proue himselfe & his bloody blynd
 bishops with their draffe to be the catho-
 lik church that cannot erre. But let us now
 go thow awaye. More sholes wherewith
 he hath so proply underpropped his church
 ¶ More to bryue us from the scriptu-
 re/as though he it were for our saluacion/ in-
 sufficient/to misuise he and to depresse thau-
 toire therof to auance & lystup the vngo-
 dly glorie of his Anticristen Synagoge: is
 not ashamed to affirme and wyte: That
 thapostles left oute certayn unwryten veri-
 tes necessary for our saluacion. whiche ne-
 cessary trowthes if ye lyst to haue a taste of:
 thei be these io/ retyred in the .ccc. ix. & .ccc.
 x. faces of his thirde boke called. The con-
 futation. First our ladyes perpetual virgini-
 te. hir assumpcion/praphge to sayntis / the
 knowlege that thei praye for us / holy len-
 ton faste/the changing of Saterdaye into
 sondaye/halowing of chalices vestments/
 pascall/taper/holy water:with diuerse ot-
 her thinges: By these tradicions of the ho-
 ly spirit saith more/hath the church also
 knowlege howe to consecrate/ howe to say
 masse/and what thinge to praye for/and to

More
 unwry-
 ten veri-
 tes

Into **More unwyrtten verities.** It
 belyeth theryn. by this we haue knowlege
 to do reuerence to the images of holy sain-
 tis / & of our saviour / & to stepe to his crof-
 se &c. &c. / these necessary for our saluacion
 unwyrtten verities we must ferche at more
 & his chyrche & cannot erre. Into & whiche
 unwyrtten trouthes to proue & & holy gost
 did lede thapostles & & apostles deliuer-
 ed them by mouth to more & his chyrche;
 More tereyth out this text of Ioan / sayng
 & & holy gost shoulde lede them into every
 trouthe. Note here crysten reder / the pesti-
 lent purpose & false peruerting of & scriptu-
 re / which this man here useth in alleging
 this text; & as thou seist him peruerte this
 text so doth he al other. And suerly I can-
 not tell whether this man thus abuse the
 se wordis of Cryst / of ignorance or of a set
 malycious purpose wetingly to impugne
 the trouthe and so commit & greuous irre-
 missible synne agens the holy gost / for wh-
 ich saynt Iohan byddeth vs not to pray. If
 More be so sene in scripture as he make-
 th him self / and did rede but one lyue befo-
 re next this same text & understode it: the
 is it playne & he doth willingly & weting-
 ly synne agens the spirit of trouthe. For th-
 ere is it manifest / & these i rowthes into

Iohan.
 xvi.
 More
 is in pe-
 rel of &
 synne a-
 gens &
 holy
 gost.
 1. Ioh. v

The spirit of trouth ledeth vs not
which he promysed his spirit to lede them
were sicke as then thei were to harde for
them to vnderstande and bere: himself sa-
yng/when he came to þ harde poynt: as
touchinge the worlde to be conuenced and
reproued of their false iugement: & to dra-
sing forth & condemnynge of the prynce
therof at the preching of the gospel am-
ong the gentyles/ Anon he added sayng/
As touching these thinges/ yet haue I ma-
ny thingis to tell you which as now ye ca-
not bere: but when þ same spirit of trouth
come/ he shall lede you into al trouth. By
this former text wherupon that at more
allegeth dependeth (which for what entet
he leueth it out/ god knoweth): it is playne
ne þ those trowthes were such as then tha
posibles for their weakenes might not bere
As if Cryste shulde haue tolde them then
in their saynt faith & heuynes þ thei shulde
haue left preching to the iwes whom thei
ey rekened onely for goddis owne beloued
peple/ & haue turned to the gentyles who
they rekened for haithen/ his enymes / and
non of his: thei y coude not haue borne this
trowthe. For euen aftir they had receyued
the holy goste/ the beste of them stayed and
douted at this poynte as their actis declare

Into Moyses vntwryten verities x

But as for Moyses vntwryten verities/as le-
tton faste/halowinge of bowes/chalices/ve-
stments/ & crepinge to þe crosse &c. I thinke
if Crist had then tolde them / thei coulde
haue borne them wel ynough/for thei had
borne harder saynges of him & were acqu-
aynted with harder retrimones prescribed
them in Moyses lawe nothinge offended at
them. Criste in the same sermone a lytel be-
fore tolde them in general/into what tro-
uthe that spirit of trouthe shulde lede them
saynge. he shal teche you and lede you into Ioan.
the knowlege of al thingis what so euer I xiiij
haue tolde you. & if More yet wyl please v-
pon me with his vntwryten verities affirm-
inge that those were the thinges whiche
he had tolde them & thei could not yet be-
re them: then do I desyer hym to turne ou-
er the lefe into the. xv. cap. And there shal
hese þe crist descended more specially vnto
these trouthes saynge: When þe comfort-
er/techer/and defender shal come whom I
shal sende you fro my father/ euen the spirit
of trouthe which procedeth of my father/
he shal testifie of me. Now (Mr. More) lo-
ke what difference is betwene this worde
Me/ & him that sayde before in þe. xiiij. cap.
It is I þe am þe trouthe: ye/ what & if crist

The spirit of trouth ledeth vs not.
 him selfe be called omnis illa veritas / that
 is to wit al that same trouth into whome
 he promysed his spirit to lede them: (ver-
 illy the circumstance of the hole sermon so de-
 clareth it): and so do Johan expowne it . 1.
 Johan. ii. Yet this terme vniuersal / Omnis
 therfore stande still collectiue in his place
 as myche to saye as shal lede you into al tr-
 outhe compze hended & gatheted together
 in scripture of cryste which is þ most abso-
 lute & per sayt trouth in whom al trouthe
 is contayned: & playe not the sophister th-
 erwith to distribute it so confusely to lappe
 yn your lyes vnder þ wyrd: shur tis of omnis
 englyssing it as ye do saynge. Euer y trouth
 For so euer y man make se euidently your
 deuellish the dryft. There is difference bet-
 weene All / and euer y / which both be signy-
 fied by this worde Omnis. For the twoghe
 þ pestilent plage in Exo. slew all their be-
 stis / so þ it is there wyrtten. And Al þ bestis
 of Thegyptions were deyd / yet was it false
 that euer y one of their bestis were deyd / for
 þ next plage folowing was / þ bothe man &
 beste yet lyving were fylled full of botches &
 sores. And when þ pricstis & leuits tolde
 kynge Ezechie saynge. Mundum domini /
 thei ment not euer y

Exo. ix

h. Par.
xxv

Into Moyses unwyrtten verities xl
house of þe lord: but all the wholl temple
which was the only house of þe lord. Ne
ther is Omne malum verbum / taken for
euery puel worde / but for the worst þe men Mat. v
coude saye by them / as you call vs now he
rethikes sedycious &c. And so is Omnis ve
ritas taken for þe moste excellent & parfaite
trowthe euen cryste / ful of grace & verite of
whose fullnes we all receyue the fauour of
our heuently father &c. whom it haue plea- Ioan. i.
sed þe all parfaite fulnes shulde vrrily & ser- colo. i. ij
mely inhabit cryste & nomore in figures ad
shadowes. He is called therefore al trowthe /
because þe al men þe euery wer or shalbe saued
must be saued onely thowthe the knowlege
of him / as Paule testifieth saynge: he wyll i. Ti. ij.
al men to be saued whether he be Jewe or ge
tyle / þe is to saye he wyll of them all bothe
many to be brought vnto þe knowlege of ch-
rist same so perfite trowth Cryste / as Paule
expowreth hym self in þe place / For all men Ioan. viij.
to be saued / is not els but to be brought in. xviij.
to the knowlege of Cryste.

¶ Cryste therefore sayde / the holy goste
shal testifie of me: of me and not of my mo-
thers assumption &c. of me & not of lenton
faste / of me & not of halowinge of chalyces
vestments & creeping to crosses. And as towe

The spirit of truth lebeth vs not
change the perpetual virginite of our lady
to be an unwyten verite / I meruel More
forgotethis comen Prouerbe / It beloueth
a lyer to haue a good memory / for anon as
he had affirmed it to be an unwyten trou-
the he forgote himself and goith aboute to
proueit a wyten trouthe to \ expowninge
non cognosco id est non cognoscam / which
is playne contradiccion in his owne word?
the same to be both wyten & unwyten as
he take them. He lyke more mystruste hys
brytle unwyten thore / & wolde yet under-
proppe it with scripture / prouing his unwy-
ryten verites to be wyten to. Saynt Iero-
me was as conyng a clerke & as wel sene in
scripture as more / ad wolde haue done as
myche for our ladye as he sith noman now
denye hir perpetual virginite / especially w-
hen Heluidius layd so sore agensst him for
the contrary: and yet could not he proue it
by scripture. And Mores chirche / this. xv.
c. yere so stoutly spryted / led into euery tro-
wthe and trewe understanding of scripture
yet could not espye this one scripture to ma-
ke for hir: but M. doctour More that olde
holy vpholder & protectour of the papisti-
cal Synagoge now at last endwed with hy-
gher learning / and spryted with a deper spy

Into **M**ore vntwryten verities
te/euen now comen forth out of purgatory
(blessyd be god) hath founde vs oute this
vntwryten twryten verite/lo. But let **M**ore
beware lest he be not licked up with the fla
me of his owne coles with **Madab** & **Abiu**/
for fetchinge them els where then at **p** au-
ter of god as he commanded. whiche becau-
se thei filled theyr sencers with strange co-
les/were sodenly smytendowne dede/bren-
te with their owne fyre. So nighe is the v^e
geaunce of god to fal vpon al men **p** (god-
dis holy scripture neglette) be not a frayde
to brynge in strange doctryne/mennis dre-
mes/vntwryten trouthes/into crystischurch
as now hath more taken in hande bothe to
fence mennis soules with his deuclish doc-
tryne/& to burne as many as will not bele-
ue his lyes. But retorne we into the waye.
The holy goste is called the spirit of trou-
the in dede/but of what trouthe: verely not
of every trouthe to lede vs therynto as mo-
re mynseth it: but he is the spirit onely of **p**
trouthe which sayd **I** am the trouthe: he is
the spirit of this trouthe & of all trouthes **p**
concerne him & his doctrine/ religion/ and
faith contayned in the lawe prophetis and
testaments. And into this trouthe contayn-
inge al trouthes concerning his glory and

Leuit. x.

Psalm.
lxxvi

Psalm.
lxxxv

Psalm.
lxxxv

The spirit of trouth ledeth vs not
our saluacion the spirit is promysyd to lede
þ electe: þe & that by no nother waye then
by the same waye þ sayd I am þ waye. Into
this waye to be led / & so forth into this tr-
owth / prayd the prophete sayng. The lor-
de be merciful and graciouse vnto vs: he m-
oughe shewe vs his face / þ his waye (& not
More wyked wayes) might be knowne
thorow out þ worlde & his saluacion amon-
ge alfolke. Also he prayed in a nother pla-
ce saynge. Vorde lede me into thy waye þ I
might walke in thy trowthe / & not in Mo-
ris unwryten verites: for al the wayes of þ
lorde ar mercy & verite: but All þ wayes of
More ar cruel tyrany & subtyl falsehed .
All the wayes of the lorde ar mercy & veri-
te (saith the prophete) vnto thez þ seke his
testamnts & testimonies / for the two testa-
ments testifye of hym / & not Mores unwry-
ten vanites. It is a trowth þ thames ebbe-
the & floweth: & trwe þ þ sonne ryseth in þ
east / and þ euery hole body is greter then
ethe of þ singler partes ther of: into þ whi-
che verites euen þ vngodly be led by theyr
eyes & not by þ holy goste / no more than he
neded to haue led thapostles into thassum-
ption of our lady / they than beinge present
& lookinge vpon hir taken vp (if she were al

Into Moyses unwyrtten vanities xth
sumpte as I shal shew you here after) It is
true & one had made & boke of & Suppli
cation of beggers. And & M. Moys playd
& proctour of purgatory creping forth gro
wing out his Supplication of soules. But
yet into these trouthes did not & holy goste
lede any man / for into & trouth & & Suppli
cation of beggers was wyrtten & who wrote
it / Moys saith himselfe in his supplication
of soules / & & deuyl led him. wherfore it is
not the spirit of trouth & leadeth into eue
ry trouth / for ther be some trouthes / as th
ey be unworthy the holy gostis ledinge / so
be ther some agayne so aperte vnto our ey
es & eares & thei nede not his ledinge: of &
which kinde of trouthes (& reken not his
lyes) be all Moyses unwyrtten trouthes w
hich he sayeth be of necessite to be beleued.
whan cryste therfore repeted so ofte & spi
rite of trouth / & had sayd before I am & w
ape / the trouth & & lyse / & & & spirit shulde
testifie of him selfe : he dothe declare into
what trouthes he shulde lede them / even
into him selfe & siche as concerne him / the
fontayne / beginninge & ende of al trouthes
and not into siche trouthes into whiche
our eyes & senses lede vs / but into siche as
he is the spirit of / the sercher / & very tech.

In & se
cond les

i. cor. ii.

The spirit of trouth lebeth vs not
er of. And therfor Paul speking of þe wysse
wysedome of god cōcerning þe redempciō of
man by þe deth of cryste/which wysdom lay
yet hyd frō þe gentiles & fro many of þe Iwes
to: so þe nother eye sawe it/ nor eare harde it
nor harte coude think it/ as was to one soles
hnes & to þe tother sclawnderous/ yet god at
laste reueled it by his spirit of trowthe & led
þe apostles in to it : which els wolde neuer
haue beleued þe þe Gospel shulde haue ben
preched to þe gētyls. And euē this is one of
those harde poyntis wherfore cryst sayd/ yet
haue I many thinges to tell you which ye
cannot now bere. but whā þe spirit of trouth
come/ he shal lede you into al trouth. of wh
ich (I saye) euē this þe þe kyngdome of cryste
shulde be enlarged & his gospel preched th
erowt amōg al þe gētyls was þe chesite as þe
pistles of Paule beinge þe doctour & precher
sente vnto thez playnly declare & especially
his pistle to þe Ephesens where this place
of John is expownd at large. For it is the
spirit þe sercheth all sicke depe mysteris as
Paule there cal this trouth both in his pi
stle to þe Ephesens & also to þe Corinthes sa
ynge. God hath reueled it vs by his spirit/
for þe spirit ensercheth al thingis euē þe depe
mysteris of God/ þe is to wyt as concerning
þe matter þe ther Paul entreteyth of/ as þe cre

acion / þæt sal / & redēpcion of mā whither he
be Jewe or gētyl / by crystis deeth very god &
mā. For as noman knowth þæt mynde & ple-
sures of god but þæt spirit of god / so every mā
sercheth thē but in wayne / save onely þæt spir- i. cor. ii.
it of god. The spirit of trouth therfore ser-
cheti vs oute þæt mysteris & secretes of god /
whlich we by our owne senses & corrupt na-
ture cannot attayne to / nor cōprehende in
our hartis by natural reaso / nether yet any
natural wytte can understande. We have
not receyued þæt spirit of þæt world / but þæt spirit
whlich is of god (saith Paule) þæt we myght
know what thinges ar geuen vs of cryst. þæt
is to wit: euē crist hīself þæt most absolut ve i. Cor. i
rite saluacion & lyfe ; petual thozow hī wh-
ich is made of god our wysdome right wys-
nes holynes & redēpcio. vnto this euāgelik
verite & secret wysdom of god / loked Dauid
in þ. vi. vers. of þ. li. Psal. & these giftis we
preche saith paul / not w wordis whlich mā
nis wysdō & paynted eloquēs teche / but w
lich wordis as þæt holy gost techeth layng for-
th & expowning spiritual thingis vnto the
spiritual child: rn. Now I praye you what
spiritual poynt is there in Mozes vnto-
tē verites / as to halow vestmētis chalices
&c. what nedeth here any spiritual exposici-
on or laynge forth of so carnal & sensible ce-
remones: every natural witted w his comē

The spirit of truth lebeth vs not
 sensis maye perceue mores vniwryten veri-
 tes / & se them to / to be starke wayne vanities
 But the natural wyse man perceyueth not
 those thinges þ are of the spirit of God etc.
 ¶ But nowe let vs se one or two of Mo-
 res vniwryten verities. Firste as for the pe-
 petual virginite of our lady : I neuer dou-
 ted therof / before ether I knewe or harde
 of Mores chirche or harde Mores probaci-
 on expowninge non cognosco for non cog-
 noscam / no I neuer yet harde any man do
 ute therof / but yet is it not a trewthe neces-
 sary for our saluacion / no more than it was
 necessary for Abrahams Isaakis & others
 electe of þ old testamētis saluacion which
 neuer harde therof : And as for our ladyes
 assumption / it is an vniwryten trewthe in
 dede not contayned (as more saith) in holy
 scripture / nether a trewthe concerning crys-
 tianity nor pertayninge to our saluacion. For wh-
 ether she was assumepte or not: yet be we ne-
 thelesse redeemed by crystis deathe . besydis
 this: if she had ben assumepte to heuen body &
 soule / þ apostles lokynge on / she letinge
 fall amonge them hir girdle & brdis as Mo-
 res chirche tableth / so had they not neded
 þ spirites serchinge nor ledinge into thys
 truth for their owne eyes shulde haue certi-

Our la-
 dys as-
 sumptio

Into Moze vntwryten verities. xv
ed thez. And to tel you þ very growth of
his vntwryten verite. Saynt Jerome/who
not me Moze & his church take for their autour
of this truthe/saith playnly in his sermon
of hir assumptiō (if it be his) which is deu-
per ded into hir legende on þ day. That she was
buried in þ vayne of Josaphat he scynge
de hir graue/but nothing in it:but how/what
adyme / or of whome (saith he) hir bodye
was taken thence/ or whether it be trans-
posed/or whether she be tyen/we cānot tell
And before he saith / Many of vs doute
as whether she was assumpte together w hir
body or whether she went hir waye/ hir bo-
dy here left behynde hir. of this vntwryten
legende No/wheryn in it is doted both of
in autor & verite/sith thaut or him selfe do-
olyteth/ Moze & his church fetched their vnt-
wryten trouth/ & wold thrust it in to vs am-
ong our articles of our faith: & w his newe
vntwrytē articles as he goth about to byld
dis vs a new church/so wold he prech vs a new
body gospel/wryte vs a new crede / & set vs up a
new & a nother sauour besydes cryst. For-
No permore as for praynge to sayntes & worden Deute.
dedding of stockis & stones/as it is vngodlynes vi r
playne Idolatry / so is it no testimony of Mat.
Tryt/nor necessary trothe/but playne ag. iiii.
enst goddis morde saynge. That hy lorde God

Rom. x The spirit of trouth lebeth vs not
 shalt thou worship & him onely shalt thou
 honour & cleue to. And agene. Ther is no
 man þ prayeth & calleth to a saynte but he
 sheweth hi self to beleue & truste in þ same
 saynt. Paule saynge. how shal they cal vpon
 any in whō they beleue not? Cryst is oure
 meane & intercessour onely betwene God
 our father & vs/a sufficient aduocate conti-
 nually w þ holy gost making intercessiō w
 sighes vnspēkable before þ father for vs.
Ro. viii To forbere flesshe & te fyll he/to faste lent
1. Ti. ii. were not so harde poyntes to the apostles
1. Roā. ii but thei coude haue borne them at crystie
 mouth as wel as þ other Jmes did beare si-
 che & harder ceremones at Moses mouth
 þ was but man onely. To faste lent as it te-
 stifieth me not cristie/ so is it no article nec-
 essary of my faith. for if I/or any man wold
 so fast it/as to beleue to be saued for þ dede
Gal. ii. doing/thāwer cryst dede for vs in vayne. by
 thes/ing thou his mother vnwrytē vanities
 ¶ Yet for a more clere vnderstandinge of
 this text. The holy gost shal lede you into
 al trouth: let vs tōsider what goth before
 what foloweth/ þ we may se perfectly what
 trouthes these were/to decerne the frō Mo-
 ris lyes. And to beginne: ye shal vnderstande
 (crystē reders) þ this is Moyses pestelēt pr-

Into Moyses unwritten verities xvi
 perke in allegging scriptures to furnessh his
 hercelyes. First sleghthely to snatchout a te
 xt of þ hole sentence/ þ word is before a solo
 wing wherof þ trew understāding depēde
 th/ þenely of a popson purpose lesse clene
 out. Thā feweth he to a false glose of his o
 wn shapung/ & so a false supposiciō once lay
 de/ he proceedeth to frame & synce he his de
 uiliſh drift/ here & ther in his deducciō stre
 wing his processe w lordly chieks tauntis/
 mockes & lyes/ colours of his owne won te
 retrayk. But thou shalt first note/ for þ espy
 ing out of this vngodly decepte & serpentine **A rule**
 fraude/ & for þ very truth of þ text so torne **to unde**
 & māgled: what thing þ autor entēdeth che **rstande**
 isely in þ processe/ cha. hole pistle/ or gospel **þ scrip**
 wheryn thou ycase redest & then loke how **ture**
 he referreth euery argumēt & sayng to his
 purpose. & because þ autor diuerteth & mak
 eth a digressiō frō his principal entēt: some
 thing incidētly offerd to his mynde: marke
 wer he goth forth & wer he returneth to his
 purpose: & neuer lat þ principal entēt of hi
 prefixed to which al þ processe tēdeth go fro
 thy mynd. obserue also diligētly þ vse of his
 wordis/ maner of spech/ & what his word?
 signifye. Thā al þ processe so scatred gather
 thou to gither/ cōfer & frame euery pte to þ

The spirit of truth ledeth vs not
ende & entent þ þ Autor purposed: And thou
shalt thou se both thysame conferring & fir-
ming together of these sentencis / not onely
to be þ light in derthnes / þ exposition of al
a thynfallible rule of þ truth / but also the
we ry tryed tryacle agens þ vyrlent venge-
me of al heretiques / þ in so tering & rending
out scripture / falsely glose / violently wrest
e blasphemously abuse þ holy gostis wordis
to stablish their heresyes. As More wold
by this texte of Tryste. whan þ spirit of tr-
uth shal come ec. proue & stablish þ þ a-
postles lest aught unwryten &c. Here ther-
fore first shalte thou restore this text into
his owne place agene. Johan. xvi. And thou
loke to her þ processe began / and what cry-
ste intended in it. And to helpe thy labou-
rs. Begyn at þ. xij. cha. Wher thou shalt se
þ cryst consydering þ olde passouer remem-
bred þ newe / whetyn also he shulde bodely
passe out of this worlde to his father / for by
his godhed he was euer present with him /
there shalt thou se what loue he did bere to
his derebeloued disciples / & the sorow en-
ded / what homble service he dyd thes in so-
allung thair fete / & agayne what an vnlo-
uing towche one of them shulde shew him
so þ at laste / he prepared vnto his purpose /

Into Morris vnwryten verities xvii.
begane his sermone vnto them almoste in
the ende of the cha. saynge / My sweet son
nes / yet a lytel whyle am I with you . ye sh
al also seke me / as I tolde the Iwen / but
whother I go / ye may not come &c. There
they perceyving that he wolde departe fro
them / were ful heuy. which heuyenes came
by the reason of their ignorance and vnb
leife / for albe it they had confessed him some
tyme befoze to be both God and man / yet
now whan the bronte of tentacion was at
hande / they were with out boch knowlege
& faith in him / so litle it did it profit them h
is bodely presence / Than did Criste to deli
uer them from their heuyenes and to set th
em in a perfe it beleife go forth with his ser
mone / saynge in the .xiiij. cap. let not your
hartes be thus troubled with heuyenes. If
ye beleue in god / ye beleue in me &c. for all
his entent was to lede them into the beleif
of him bothe god and man euen that moste
absolute trouth. And whā they harde him
mynde agayne his goynge a waye / barynge
them in hande that they knewe whother
he wente and the waye to. Thomas to de
clare their ignorance answered that they ke
new nether / whother he wente nor yet the
waye. And than cryste sayd he was the w,
E

The spirit of trouthe ledeth vs not
aye / the trowthe and the lyfe. & at laste told
them that he wold sende them the .holy go
ste / his spirit / the spirit of trouthe a counf
orter a defender and teacher to them in his
bodyly absence / and that this spirit of trou
th shulde testifie of him whiche called him
selfe that trowth / the tyme wil not suffer to
expende and to compare euery parte of th
is sermone continuing vnto the ende of the
xxij. cha. wherfore I leue this labour vnto
the crysten reader whom I beseeche that spi
rit of trowth to lede by the same waye that
ther is prefixed / into that trowth that cryst
ther did set before their eyes \ into whome
whan thei are led / thei are led into all tro
wthe. But breifly / the entente of cryst was
to sette and to consume them in the bel: use
of him self ere he wente his waye / and for
their counforte to sende them that counfor
ter teacher and defender / euen his spirit of
trowthe: whiche whan he shulde come / he
shulde reason rebuke and conuince þ worl
de of synne / of rightwines and of iugment
And b. cause s. more saith þ Tindal wrestle
th th: se word is as falsely agens him self &
his churche / as þ deuyl did þ scripture age
ns the Cyphie / saynge þ þ worlde here is take
for the Iwes and paynems: I shal declare th

Into Moyses unwyrtten verities xviii
is worde Worlde for Moyses confusion as The w
crist taketh it in þ cap. before / for sicke un- orlde
godly whom þ worlde fauoreth and laugh-
eth vpon / which hate his members and pe-
rsecute him and his worde in them / even
for Moyses and his chirche / þ bishops & the-
ir faccion / whom there is none more vayne
glorious worldly and wyked. The worlde
is here they þ beleue not þ Iesus Criste is
our sufficient satisfaccion / redemption / rig-
htwysnes / and þ faith in him onely saueþ
not / that there is no nother name by whome
we maye be saued than Iesus Crist / but
beleue to be iustified by workis / and iuge
falsely of god and his worde whose gyfte
nge rightwysnes and false iugement þ ho-
ly gost here this daye rebuketh / of this sec-
te pharisaical is Moyses and his chirche / and
at and shalbe rehened / resoned w / rebuked
and conuincd of þ holy goste were they cry-
stened an. C. tymes. For this Gospel was
wyrtten as well to rebuke vs as ether Iwe
or paynem. He shal rebuke þ worlde of iuge-
ment / for þ prince of this world is euē now
(sayd Criste) discerned. And euen here is þ
principal wherof crist was moued to set to
these wordis. Adhec multa habeo que vo-
bis dicam &c. as concerninge these forsayde

Cap. ii.
v. xliij.
Psal. ii.

The spirit of trouth lebeth vs not
th. popntis and especially þ last / I haue yet
many thinges sayd cryste to tel you / but ye
cannot now bere them. But whan þ spirit
euen þ spirit of trouth shal come / he shal le
de you into al trouth: for þ vnderstanding
therfore of this laste popnt wherupon dep-
endeth Moyses texte whiche he so falsely
wresteth: ye shal know þ it was propheryed
and figured very ofte þ þ gentyles shuld be
called into Crystis churche: and his gospell
preched to al nations / his kingdome shuld
be dilated and enlarged vnto the vttermo-
ste costes of therthe: which vnto þ tyme w-
as contayned but in Iuda and Israel a litel
angle of þ worlde / of this propherye rede
I saye and þ Psalmes. Aske of me (sayd the
fathyr to cryste) and I shal geue þ / þ genty-
les for thy heretag: . ye shal also consyder þ
corrupt iugement of þ Iwes in this cause /
beleuinge þ thei onely were goddis peple /
þ god onely was their god & not þ god of þ
gentylis to / thei rekened and iuged þ gen-
tyles / & do yet as we do them / godlesse sw-
yne and heithen howndis: In so muche th,
at they iuged his gospel neuer to be prech-
ed amonge vs / and of this opinion wer euē
þ beste of þ apostles / and þ aftir þ holy gost
was comen / & some of them stoke so sore to

Into Moyses unwritten verities xij
their ceremonies of plawe/as circumcised ec.
þ thei thought after þ þ gentyles were cal-
led to þ gospel/þet coude thei not be saued
unlesse thei had ben circumcised to. Also af-
ter þ Peter was monesthed by a vision þ he
shulde not doute to preche þ gospel to þ gē
tyles and receiue Cornelius w his samylpe
þ were gentilis/and baptize them/þet to se
what both he and Paule sufferd of þ Iwes
for preching þ gospel to þ gentyles/þe may
knowe howe corrupt their iugement was
As concerninge this mater therfore Cryst
sayd I haue many thinges to tell you whi-
che þe cannot now beare ec. It was nowe
I ensuer yow an harde poynte for them to
haue beleued þ thei their self shulde preche
þ gospel to þ gentils and forsake their own
nacion þ Iwes: vnto whom Cryste had sa-
yd warninge them before/whan he sent th-
em to preche/þ thei shulde not come amon-
ge þ gentylis ec. For to receyue this trou-
the and to preche þ gospel into among the
gentylis/it requyred a grete gyfte and an
highe spirit/euen þ conuerfion of Paule &
his feruent spirit and laboures aboue all þ
other apostles. And then compare theis
hercules labours of Paule / and of þ other
apostles in this cause/vnto Moyses unwry-

Act. x

Act. xi.
v. xxiij

Mat. x

**Iuge-
ment**

Joā. ix

Joā. xij

Juc. x

The spirit of truth ledeth vs not
ten vanities/as halowinge of vestmentis/
chalices and creeping to þe crosse : and rede
Paulis pistles and especially ad Ephesios
(as light as Moze maketh it) and consyder
how sore he sweareth and laboureth this har-
de trowthe. Now for þe declaracion of þe wor-
dis of þe terte/wher standeth this worde Ju-
dicium which comenly signifieth Iugement
and discrecion/howe be it because one thin-
ge foloweth of a nother as at the contrary
iugement of diuerse rulers there foloweth
mutacions and changes in a realme/it is a
comen saynge. New lordis new lawes and
so new iugementis/therfor iugement may
be englisshed some tyme mutacion and ch-
ange/as Cryste sayd. Into iugement am I
come into this worlde/þe thei þe se not shulde
se/and thei þe se shulde be blynde. That is/
I am come to make a change. It was a mer-
uelouse change/þe þe blynde borne shulde se
and þe quyke eyed pharisyas so wel lerned
shulde be made sturke blynde. Also. Nowe
sayd Cryste is þe iugement of this worlde/
þe is to wyte this worlde shalbe now chan-
ged. Why so? for þe prince therof shalbe cast
forthe/þe is þe deuyl shalbe casted. xij and Cr-
yste shal come yn. I sawe (sayd Cryste) Sa-
tan fallinge downe frome heuen lyke a lyyg

Into Moyses unwritten verities xx
hteninge/at whose fall Cryste was exalted
unto the kyngdome ouer al this worlde:
for a stronger armed hath met wth him and
ouercome him &c. Nowe ye se the change
of these princes/wherof foloweth þe chan-
ge of this worlde. Under Satan the genty-
les worshiped stockis and stones / and the
Iwes stode vpon their workis: vnder cryste
we worshiþe god the father in spirit þis is to
saye in verite: and hope for saluaciõ for our
saith in Cryste that same verite. But wh-
erby came this alteracion and so graciouse
a change: verely thoro the prechinge of
the gospel of the kyngdome / that is thoro-
we the prechinge of Cryste. Maye thus pro- cap. xliij
phycyng. I shal enryche him wth my spirit
and he shal preche iugemente vnto the gen-
tylis / that is to saye my gospel of the king-
dome of heuen: at whose prechinge the wo-
rld: shal be altered and changed into a bet-
ter state: and thei shal discern and iuge th-
is change to be godly: for the prince of: this
worlde shal be cast forth and discerned to
be a contrary prince vnto Cryste / and that
by the worde that tryeth all thinges. And
now because Moze will saye that this mat-
ter and iugemente pertayn. d to the Iwes
onely and not to vs althoughe we be gen-

The spirit of truth lebeth vs not
this / but of a nother worlde than it wast
han. We shal knowe / that by this. xii. pe
re ther hath ben a grete alteracion and yet
continueth and shalbe yet at greter muta
cion than we loke fore: which mutacion be
gane and continueth at the preching of the
pure gospel and translating of it into al lan
gues. by this worde of god now reuyred
and spred so brode / we iuge and discern
the pope the prince of this worlde: (for he
is more carnal and worldely than the worl
de it selfe) to be þ very Anticryste / and we
se him nowe by More and their faccion in
castinge forth / and that by the mighty wor
de of god: and thei shalbe slayne by the bre
ath of goddis mouth. But the worlde w
hose prince the pope and his secte are / of
whom More is yet one / iuge that the gos
pel that thus altereth this worlde is here
spe / and the cause of sedicion: and Anticrist
and his faccion / to be the chirch of god / and
the very pooze chirche of the electe whom
thei burne to be heretiques: But awake
ye Anticristis oute of your wphednes. For
þ holy goste is now comen by his worde w
yten to dispute to reason to reken by you to
rebuke and conuince you for this peruerse
iugement. For it is Anticryst I tell you and

Into Moyses vntowryten verities. xxi.
not the hēd of Crystis churche / even the po-
pe the prince of this worlde now espyed de-
cerned by goddis worde and shalbe castfor-
th of his kingdome shortly.

¶ Now let vose what foloweth Moyses
texte / that if by that circumstance yet we
maye gather more lght / in to these truth-
es. It foloweth for he shal not speke of him-
selfe / but he shal speke what so ever he ha-
th harde and tell you the thinges to come
¶ The father had spoken to the worlde by *Heb. i.*
the fathers Moyses and prophetis whose
wordis were writen / the holy gost had har-
de them and now shulde speke them / cryste
also had spoken them but yet were thei n-
ot vnderstanden / the gospel shulde be pre-
ched amonge the gentils after crystis ascen-
sion / this the spirit shulde teche them / and
so he shulde glorifye me sayd cryste / and not
any other creature / as Moyses wolde haue
bowed belles water and althes halowed &
glorified by leding into these trouthes: for
he shal receyue of my worde & teche it you.
wher cryst therfor left in teching his disci-
ples euen at those so harde poyntes & thei
coude not yet bere the / ther begane & holy
gost wth the agen after crystes ascension. But
first because cryst sayd he wold be fro them

syde. cc.
viii. of
Mores
boke

The spirit of trouth ledeth vs not
a lytel whyle and then come agene as after
his resurrection: sith he was so diligent
tounge a Master continually applynge hys
scolers whom he had now taken in hand
to teche / yet left yn ignorance as touching
those harde poyntis which thei coude not
then bete before his deth / takunge them for
the and preparing them into the schole of
the holy goste: let vs se what communicaci
on he had with them and what doctrine he
taught them. Although I know that Mo
re here setweth to a nother taylor / for thus al
legeth he the texte / saynge when the spirit
of trouth shal come / he shal lede you into e
very trouth (Every trouth saye h more ad
not al trouth / so sayne wolde he here lapp
yn his lyes to) And put you in remembran
ce of al that I my selfe have or wolde saye
vnto you &c. Which is not there folowing
that texte / but More patcheth it to of his
owne because he wolde deduce a false dedu
ccion of a false supposicion / for than dedu
ceth he thus saynge . And sith he sayd not
the holy gost shal wyte vnto you al thingis
nor shal wyte you al trouthe / but shal lede
you into al trouthe / we deduce therevpon
that the beleife wher ynto the spirit of god
ledeth vs and planteth it in our harte is as

Into Moyses unwryten verities. **xxv**

good and as suer to saluacion wout any w^o..
tinge at al/as if it were wryten/ This is..
Moyses wyse deduccion/ **Vo.** The holy gost
led them into al trouthe/ ergo al those tro-
uthes be not wryten/ cryst sayd not the ho-
ly gost that wryte them/ ergo they were ne-
ther wryten in ϕ olde nor yet aftywarde in
 ϕ newe testement. lyke argumentis Moze
maketh in other places: God promysed to
wryte his lawe in their hartis/ ergo the la-
we was not wryten in bookes. what a blyn-
de Pharysaye is this? But turne we agay-
ne into ϕ waye.

C Cryste after his resurrection/ notwit-
hstandinge so many lessons and warning-
es befo:e had of his spiritual kingdome &
redempcion to be sprede into amonge the
Iwes and gentylis both: yet fyndinge his
disciples in their olde doute ful wekenes &
ignorance/ and hardnes of beleif/ ϕ is to w-
it/ euen in ϕ same state where he left them
whan he sayd/ As concerninge these thin-
gis/ yet haue I many thingis mo to tel you
which ye cannot now bere &c. rebuked th-
em saynge/ O folles and dull harted to bele **Unc.**
ue al those thingis (meaninge ϕ verities ad **xxv.**
trouthes which he wolde haue then tang-
ht them befo:e) whiche the prophetes ha-

The spirit of trouth ledeth vs not
 ne spoken of me. Here apereth it playnly
 those trouthes/that cryste there mente in
 to whiche the spirit shulde lede them/and
 more maketh them unwryten verities/ sh
 ulde be sicke as were wryten in the prophe
 tis: So that this texte The holy goste shal
 lede you into al trouthes/ is as muche to sa
 ye/ as into al trouthes wryten of Cryst be
 fore in the lawe prophetis and Psalmis .
 This is the vndouted trouth of the texte.
 For Cryst the same daye aperinge vnto h
 is disciples/and beginning at the same les
 son where he left with them before his d
 ethe sayd. These are the wordes whiche I
 spake vnto you whan I was yet with you:
 that it shulde be necessarpe al thinges wry
 ten in the lawe of Moyses / prophetis and
 psalmes to be fulfilled of me/ of me saith
 he/and not of any other. And here as Joā
 saith/ he breathinge vpon them saynge ta
 ke the holy goste/they receyued the first fr
 uites and foretake of the spirit with o tr
 uthes by a lytel & lytel to be led into thē as
 he once had promysed them/ but after their
 capacite and weakenes he here lyke a wyse
 master toke them euer forth from vnder y
 ceremonies and letter of Moyses preparing
 them to y spirit & trouth of the gospel, thā

The la
 st ca. of
 Luke

Joā. xx

unto Moyses unwyrtten verites xxiij.
(saith Luke) opened he their hartis & myn
dis & thei might understande the scriptures
& scriptures saith Luke & not Moyses unw
yrtten verites) & said to the. Thus & thus is
it wyrtē (& not thus sayd I wout wyrtung)
Now marke wel crysten rede & at folowth
& & thalt se al & truthes & & holygost lede the
into. It behoued cryst (saith he) to suffer / &
to ryse fro deth & third day / & repētāce & re
missiō of synnes to be preched vnder his na
me into among al & gētils. Now cōfer thes
wordis to those so breifely knytp. Johan.
xvi. aftyr which he sayd: as cōcerning these
yet haue I many thiges to tel you &c. for al
beit it was harde for their weaknes to be
re & forme of our redēpciō by his deth & res
urrecciō & & calling in of & gētils into his ch
irch: yet was this point thā so strāge / & yet
for al this lesson to it coude not synke into
their hartis. & this preching sayd he shal be
gyn at Iherusalē. Your selues shalbe & witn
esses of these wordis / & is / your selues shal
prech the. If al this wil not yet satisfy Mo
resonsauery mouth: we wil go farther euē
to Nyctsonday wher & holygost & & promise
was fully performed & & verites lyk as here
expresled: wherinto thei wer led. where as
sone as thei were enspyred & set a fyre w & p.

Act. i.

Isaie.
xlix.

Act. iij.
v. &c

The spirit of trouth ledeth vs not
spirit and led into these trouthes: thei co
de not longe hold their tonges but preche
them by & by euen as the spirit led thim in
to them all: And now are we in the suer
waie to trye oute this matter and in a no
ther maner deduccion than More deduce
th vs. And first note / þe Tytke hauinge rec
pecte vnto their imbecillite and weaknes to
bere these trouthes and to professe them o
penly: and also puttinge them in remembe
rance of their owne infirmite sayd . ye shall
receyue strengthe / after þe holy gost come
into you / and ye shal preche me not only in
Jerusalem / but also in all Judea Samaria /
ye and euen vnto þe uttermoste coastes of þe
erthe. by whiche he mente amonge þe gent
ples. Nowe turne we ouer þe leif to þe . ii. ca.
of þe Actis of þe Apostlis / and there shal we
se plainly howe all this sayd before in their
sermons to thorow þe actis / and þe pistles of
Paule agre togethir / one place euer more
confirminge and declaringe another. For
there did Peter in þe . xi. as sone as þe spūte
had led them into these trouthes / stand vp
in Jerusalem (for it was prophesyd and tol
de them before þe there thei shulde begynne
to preche these verities) and firste / þe false o
pinion of the Iudea beleuinge þe disciples co

Into þis world vnwritten verities. For
 haue ben dronchen / taken awaye / he tolde
 them constantly / prechunge euē as Cryste
 had taught them before immediately after
 his resurrection / whan they were yet full w- Act. 1.
 ke. Luke. xxiii. That this same man whō
 they had put to deth was Iesus Cryste / se-
 nte from god þ father : and geuen them to
 wpen them w doctrine and myracles / whom
 by þ serme detre and fore knowlege of þ fa-
 ther so betrayd and delyuerde vp / when ye
 had receyued at þ handis of þ vngodlye / ye
 crucyfed and slewe : whom god þ father lo-
 sed fro þ bondis of deth and stered vp age-
 ne &c. Now (good Crysten rede) rede al þ
 processe and communicacion þ Cryste had
 w these his disciples before he said. yet ha-
 ue I many thingis as touching these poynt-
 es &c. Into which þ holy gost shal lede you Luke.
 when he come / and compare them vnto the xxiiij.
 verities þ Cryst opened them as sone as he
 was rysen / and proued it them by scriptu-
 res and especially in þ Psalmes: And then
 loke here now in this sermone folowinge
 whose substance Luke reciteth / and consy-
 der whither these be not þ same trouthes /
 ye and þ sufficient trouthes whome whose
 receyue and beleue as þ ende and conclusiō
 of the sermone testifieth playnly / as saued.

The spirit of truth lebeth vs not
to he and if al these trouthes be not plenty
ously and constantly confirmed wth the scrip-
tures? Thei here affirmed his ascension by
scriptures/and also to sit on his fathers ri-
ghthande/ye and even here sayd thei in the
firste lyete of the spirit. That this promy-
se of cryste was made both to the Iwes/ to
their childern/and to al that are a far re to
by which wordis taken of the prophete I-
say: Paule describde the gentyls. Thei pre-
Eph. 6. ched now constantly that this same was
that seed and frute of Dauid so ofte promy-
sed in the lawe and prophetis/and that now
he thus exalted by the righthande of
the father/the promise of the holy gost ob-
tayned of him/he hath powerd forth euen
this that you now se and here/ Note these
laste wordis wel/se and here. what sawe
thei? what harde thei els but the verities in
to whiche he promysed the spirit to lede th-
em/of whiche the firste is. That this man
Jesus of Nazareth was geuen them of the
father/this verite was wyrtten in the pro-
phetis/ and Cryste tolde them to that he
was come from the father/ secondarily Pe-
ter and the. xi. preched them here that he
wrought his wondres and miracles amon-
ge them by the power of the father / and that

Into Moyses unwryten verities xxv.
the father wrought them by him. Thirde-
ly that by the decreed counsel and fore kno-
wledge of his father he was so betrayd deli-
uerd into their handis/ crucifyed and kil-
led by the handis of the wyked. Fourthely
god stered him vp agene losed from the so-
rowes of death sith it was impossible for hi
to be holden any lenger of death. These ve-
rites Peter proueth by the Psalmes as cry-
ste had before interpreted them to him and
his felawes Luke the laste ca. and here now
the holy goste had perfectly led them into th-
em. So that now the Iwes were persuad-
ed him to be the very sonne of god the fath-
er/ and both god and man. And wher Mo-
re saith he in his dialogue and also in this his
laste new booke the. ccxl. syde. That Peter
did forbere in this sermone to call Cryste
God/ lest it shulde haue hyndred the faith
in that audience. Every man may here se
howe ignorant he is in scriptures/ and wh-
at an heresy he wolde pycke out of so play-
ne a place wher Peter his principal purpo-
se was to proue Cryste that very Messias/
god and man/ every sone of god. For we-
re there not aboute. in. thousand conuert-
ed to the faith at that sermone? and of wh-
at faith wolde More there make them if

The spirit of trouth ledeyth vs not
thei beleued not that cryste was god: If Pe-
ter durste not preche it / but left this princi-
pal article oute / how then beleued thei it?
In dede More gothe aboute to make him
no god / and that can I proue him playnlye
if he wil stand to his wytyng. But cryste
reder thou shalt know that Peters purpo-
se with al the .xj. was principally to proue
him bothe god and man / contrary to Mo-
ris heresy / Peter alleged the Psalmes sayn-
ge. Non dabis sanctum tuum &c. That is /
thou shalt not suffer thy holy one to be cor-
rupted in the erthe. For whan thei harde
this worde holy one / thei beleued that he
was god: for it was the name appropried
vnto god in the lawe and prophetis / & thei
were wel aquaynted with that name: the
prophetis and lawe callinge god euermore
the holy one of Israel / that is he that ma-
keth holy Israel / which thei knowleged to
be their god onely / vnto which name Ga-
briel looked answeringe our ladye / saynge.
That holy one which is borne of the Ma-
rie be called the sonne of god. Luc. i. And Pe-
ter here called him the lord / whiche na-
me the Iwes take for god onely. And alle-
ged also the same psalme wherby cryst him
selfe confounded the pharisees. Mat. xxij

Into Moyses unwyrtten verities xxvi
preuynge himself to be very god. here may
ye se what a busynes it is to haue to do w
those heretikes that denye cryste to be god
and so helpe. Peter saynge that he forbore
to cal him god / because he saith i wolde
haue hindred the faith / in that audience.
What audience? I praye ye were thei: wer
thei nooche as god had chosen: were thei
not his shepe that shulde heare his voyce?
shulde the cheife article then of their faith
that cryste is god / offende his flocke? he cal
led him first of al man: saynge this man Je-
sus &c. what than? ergo he forbore to cal h-
im god? Peter firste declared him to haue
dyed which his godhed suffred not but his
manhed onely. and this declared / he prou-
ed him to be god also. But More doth as
he is wonte / snatche and tere oute a worde
of the hole texte and so runne awaye with
it to proue his deuille the purpose / to blynd
the peple / nether consyderinge what folo-
weth nor what goth before / nor yet wil he
suffer any lay man to se his falsehed nor ot-
her mennis answers. The fyfte verite th-
at they preched / was that this same holy
one Cryste both God and man was p se-
de of Dauid so oft promysed in the lawe and
prophetis. And here they remoued a waye

The spirit of trouth ledeth vs not
by scriptures that opinion of the Iwes wh
erby they miste the scriptures to be unde
standen of the Prophet Dauid/ and decla
ringe his exaltation by the right hande of
god into a nother maner of kingdome tha
n euer Dauid or Salomon had (as the Iwes
yet dreame and wait for) brought in at laste
this other truth: that he had obtayned th
em of his father by his dethe the promyse
of the holy gost now fulfillde in whom (sayd
Peter) he hath powe d forth upon us eu
en this thing that ye now/ both he and he
are/ lo here is a taste of those trothes into
whiche the holy gost led them/ farre vni
ke stores unwryten dreames / And here
is cryste proued also to be very god in that
he saith the holy gost proceedeth of him.
But let vs hear out al Peters sermō how
he concludeth the saynge. Wherfor al the ho
use of Israel mought knowe for a surte
god hath made this same Iesus whome ye
haue crucified lord and anoynted/ that is
to saye the anoynted lord and kynge ouer
al/ both Iwes and gentyls. And here may
ye se how this sermone tended into Cryste
as very god in whom al trouthes were co
ntayned nere nary for theirs and our saluati
on. Now confesse this ledinge into al the

Into Moyses unworpen verities xpo
trouthes unto the promyse where he sayde
the spirit shal testifye of me &c. of me sayde
he and not of my mother nether yet of ient
faste/halowinge of vestementis &c. and cre
pinge to the crosse. That is to saye/ye ledde
into the knowlege of me by the spirit/hal
testifye and preche me / as now maye every
man se in the performinge of crystis promy
se. Than afterwarde the sermone done /
hartis of the Iwes were pricked in the sel
ues and thei sayd to Peter and to his selas
wes. what shal me do ye men our brether
ne? Repent ye (sayd Peter) and be baptized
&c. which is even the same that cryste tau
ght them before to preche/the firste frutis
of the holy goste tasted/Luke the laste. To
here are al truthes necessary to be beleued
and repentance preched in one sermone/ al
confirmed with the scriptures/ this gospel
thei preched al with one mouthe: and did
wyte it agene & agayn & declare it in every
pistle and sermone unto both Iwes & gen
tles/for as thei al professed one lorde / one
faith/one baptysme/so preched thei al one
gospel wyren before in the lawe prophetis
and psalmes. He de al the sermons of chapo
files thowow the Actes and especially saynt
Stevens sermon in the. viij. and Paulis in

The spirit of truth ledeth vs not vt.
p. xiii. ca. and p. shall se how they preached no-
thing wout p. autorite alleged of p. scrip-
tures. For it was propheryed in p. Psalmes
p. p. Iwes owne table p. is to saye their owne
Psal. xxii scriptures shulde be their owne trappe and
confusion: of p. whiche table sayd Dauid in
p. persone of vs. The lordes fedde me / wher-
fore I canne want nothing. Euen here lo-
is p. sufficiency and perficfulness of p. scriptu-
re proued agenste More / for Dauid here
compareth p. scripture to a plentiuouse suffi-
cient pasture vnto p. which Paule looked. i.
Cor. iii. whan he sayd. I nourished you vp
w mylke as yonge infantes in cryste / & not
w falte mere / for ye might not yet beare it.
Thou haste spredde me a table sayde Dauid
in p. presence of my aduersaryes meaninge
p. scripture where standeth forth meate for
al maner menis mouthes / no nother wyse
Ex. xxi than p. Manna in wyldernes fallen fro heuē
satisfyed euery man sufficiently and sauour-
ed what so euer he wolde eate. Cryste him-
self recyted p. scriptures for p. confyrmacyon
of his sermons. He expounded them / and
wolde not haue p. Iwes to beleue him with-
out their testimony / Paule almoste wyte-
th nothinge but p. scriptures and expoun-
eth them. And shal we beleue More w his

Paulis texte is discusse xxviij.
bysshops at their bare wordis: If thei wol
de chalenge and adscribe to their selfe this
pryuylege and honour aboue cryste and his
apostles/so declare thei them selfe to be þ
same sonne of perdition þ sitteth in þ tem-
ple of God lokynge for an honour euen to
be borne vp w such a worschype/as cryst him
selfe neuer loked fore. Sed spiritu oris sui
interficiet eum dominus. But þ lorde shall
slaye him with the breath of his mowthe.

A M E R.

i. cor. xi

Another texte More allegeth for th **More**
is his heresy: taken oute of Paule. Cetera **More**
cum venero ipse disponam/as for other th-
inges I shal set in ordyr whan I come. Wh-
iche thinges Paule myght haue wryten
to them as he did / and yet come neuer at
them more/or if he had come/yet might he
haue set thinges in ordyr woute any pre-
ching/or if he had preched/pet might he ha
ue preched þ same gospel which he had pre
ched them before whiche he preched unto
al þ gentiles and confirmed it by þ testimo **Act.**
ny of scriptures. But þ very truthe (crysten **xviij**
reder) is this: Paule was amonge þ Corin
thes a yere and. vi. monethes/crc he wrote
them these wordis. Cetera cum venero &c.
And what gospel he preched them þ why-

D iij

le for their conuersion and saluacion/he af-
 firmethe. i. Corint ii. saynge. Bretherne.
 whan I came vnto you/ I came not with the
 hyghe eloquence of speche reasoninge my
 matter with mannis wysdome when I p-
 reched you the testimony of God (marke
 wel this/ the testimony of God. whiche is
 the scripture that testifye and preche god)
 For I professed my selfe than bringe to you
 nothing els to knowe but Iesus Cryste &
 that he was crucified. And agayne/ thus
 wyrteth he. Bretherne I put you in myn-
 de of my gospel that I preched you which
 ye receyued/ in whiche ye stande/ by which
 ye are laued &c. where it is playne by þe wo-
 rdis folowing/ that his gospell is the very
 same that Cryste taught his disciples at his
 departinge and agene after his resurrecci-
 on/ euen the very same into whiche as into
 al trouthe the holy goste led them. For
 as th: i were al enstrucke and led of one spi-
 rit/ so agreed thei al vpon one Gospel one
 trouthe euen cryste the very fountayne of
 al trouthe to be preched for the saluacion
 both of the Iwes and gētyls. And this go-
 spel (saith Paule in the same cha.) was re-
 yeen longe before in the scriptures/ and pr-
 omysed in the scriptures by the prophetis

i. cor. xv

i. cor. xv
 Rom. i

Pauls texte is discusse xxix

Also Paule consyderinge that it was no le-
sse labour to defende his floche / then to be-
get them (sith so many false prophetis cre-
pt yn after him to seduce them) he did wry-
te them his Pistles / not to teche them any
other faithe then thei had firste receyued
by hispreching: but to confirme them in
the same and to defende them from the fal-
se prophetis doctryn: / saynge I wryte the-
se thinges vnto you to moneshe you as my
dere childerne: for haue ye neuer so manye
techers / yet haue ye not many fathers: for
it was I that begote you in Tryste by the
gospel. And as for the matters that Paul
sayd he wolde dispose and ordur at his com-
inge: If ye begyn and rede the Pistle till ye
come to this place / ye shal se what conten-
tion and disorder / what was oute of frame
amonge them / and howe there Paule wro-
te vnto them these thinges to be redress-
ed by expresse scripture or els by the rules
lefte in scripture / that is to wryt by faith and
loue / and at laste he cominge vnto a grete
disorder and fawte / in eatinge the lordis
sopoper / whiche whan he had rebuked /
and shewed them the vry vse therof to be
eaten yn the memorypall / and remembe-
raunce of hys dethe / he addid therto

i. cor. iiij

Pauls letter is discussed
in the later ende of the cap. as for other thinges
(concerning this sowper saith Jerome)
I shal set in order when I come. Nowe to
set in order is not here to preche them ne-
cessary truthes for their saluacion as Mo-
re sayneth: For these had he preched and
wryten them longe and ofte before all that
were and an halfe preching with them he
is Gospel / of which he wryteth in the .xv.
cap. thus. which Gospel ye receyued / and
yet abyde still in it / by which ye haue your
saluacion. where it is playn / the this Gospel
wryten was sufficient for their saluacion / and
it is not trewe the every necessary truthe for
our saluacion shulde not be contrayned in the
scripture. And muche more ought More to
be ashamed / if he were not past shame so
falsely to allege and to wreste this scripture
for his purpose. For after this / Paule
wrote them his seconde Pistle / where yn the
firste cap. he excuseth himselfe w many wo-
ordis the he coude not come to them as he pro-
mised in the first Pistle. wherefore / as for the
things which he partly promised to
set in order / he here writeth them / as the re-
concyling of the Corinthean the had maryed
his stepmother / whom he in the .v. ca. of his
firste Pistle commanded to be taken oute

Paulis texte is discusse xxx

of þe congregacion / w many other thingis /
as euery diligent reader of þ. ii. Pistle maye
clerely perceyue. But here by þe waye of cō
municacion I wolde aske M. More whan
Paule came agene to þe Corinthians to prech
he them these other necessary trouthes / cō
tained in this worde. Cetera &c. For I w
ld denye þe euery Paule came there after by
þe waye of communicacion. And if he came
not there / then preached he not them. And
because he coude not come accordinge un
to his promyse he wrote them this seconde
Pistle to counforte to confirme and to def
ende them / agens the those false prechers / þ
went aboute to seduce them and to destro
ye þe he had bylded / where yn as euery red
er maye se he disposed and ordered perfittly
by his wyrtunge al thinges þe were amysse
among them. If so necessary trouthes we
re contayned in this texte. Cetera cum ve
nero &c. as More sayneth / I thinke þe þe so
louinge an herde man so tenderinge his fl
ocke wolde haue lefte them oute? Namely
when he writeth agene so longe a Pistle
wher yn he occupieth his penne sometyme
in thinges whiche he sayd himself it neded
not grete to haue wyrt n them / and occu
pieth some parte therof w gretingis from

Pauls texte is discusse
other men/wolde he (thinke ye) haue put
yn these not necessary for there saluacion &
lefte out thingis so necessary for it? Also
rede the. xvi. chap. of the firste pistle / and
thou shalt se him self partly expresse tho-
se other certayn thingis whiche he wolde
ordyr at his cominge / where he remembre-
th a colicte to be disposed amonge the po-
re sayntis and faithful. where he saith pla-
ynly. That as for now / though I come by
you yet wil I not se you. Sith Paule then
so faithful an ouerseeer cared so muche for
their saluacion / knowing that they yet wa-
nted trouthes necessary for it / came so nigh
and turned not yn / seynge that they shulde
be damned if they beleued not these trou-
thes / who wolde thinke that he had yet
certayn necessary trouthes contayned in the-
se wordis. Cetera sc. but wolde haue co-
me yn and preched them? Thinke ye that
sith he coude not come him self but sent th-
em this Pistle that he wolde haue lefte ou-
te these necessary trouthes? Misconstrue
not therefore Paule nor holy scripture / and
specially this texte / As for other thingis I
shal dispose sc. which he spake of vwarde
vsages rites and comely ordyr in the chir-
che and congregacion of god that it shulde

Joan histexte is discussed **xxxi**

be so wel and comely disposed and ordered
that nether their enyries nor the Jewes co
ude fynde any faute at their religion.

The thirde texte whiche he wreste
th and wyreth for his ungracious heresy/
is in the laste lypne and laste chap. of Johan
Saynge. & her ar also yet many other thi
nges whiche Iesus did / which if every one
were wyrtten / I thinke the world coude not
cotayne the bokis. here **M**ore noumberth
his unwyrtten verites amonge these so ma
ny other thingis which cryst did / oze is th
is text coude make nothinge for him. but
thou knowest wel that **M**ore unwyrtten
verites. that our lady was assumppte body
and soule / praynge to postis stonis and sap
ntes / halowinge of vestmentis chalice bo
his belis bowes and crepinge to the crosse
these did **C**ryste neuer / excepte **M**ore had
some reuelacion / withe his holy mayde of
hente / by saynte Johan tellinge them that
these were the thinges that **C**ryste did ad
be not wyrtten. But had **M**ore turned ba
ke ouer the lefe / in to the laste ende of
the Chapter before / he shulde haue sene
Johan to haue declared hymselfe / saynge.
Many other miracles did **C**ryste in the si
ght of his Disciples whiche ar not wyrtten

More
thirde
more

Joan his texte is discusse
in this booke / but these are wyrtten as suffici
ent for your beleife / þ Jesus Cryste is þ so
ne of god and þ þ beleuers of this / mighte
haue lyfe euerlastinge by his name. There
mayste þ se þ saynt Ioan was better lerned
then More and knew what myracles and
what doctryne was necessary for our salua
tion / and omitted nothinge of ether of the
in his Gospel: but wrote vs a sufficient ad
perfit Gospel for our saluacion and did
nyctop þ some of our saluacion in these sermo
wordis as he doth often tyme before especi
ally in þ. iij. cap. v. & vi. &c. saynge / he þ bel
eueth in me hath lyfe euerlastinge. And if
More wolde saye þ he left vs oute any ne
cessary trowth / so wolde he make saynt Io
hans Gospel an vnperfit and insufficient
Gospel: but More belyke mistrusteth his
parte and defendeth it w a naughty consci
ce. For in this texte where Ioan saith. Sūt
autem & alia multa que fecit Iesus. he wol
de make fecit to signifie docuit or predica
uit / as though he seynt Ioan knew not þ dif
ference betwene facere and docere / þ is / bet
wene doynge of myracles / and preching his
gospel as wel as More: and coude not spe
ke and wyte his propre termes for eche
better than More can tel him. And Saynt

Joan his tēte is discusse

xxxv

Luke consyderinge þ difference betwene fa
þ seere and docere/and þ þ hole story of crystis
gheste stode vpon these two/þ is to wryt in do
hereinge miracles and teching his doctrine: be
ned gane þ Actes of þ Apostles thus. In my fir
and he treatis (deare frende theophilus) I ha
haue wryten of al þ Iesus begane both to do
the and teche. here/besyd is þ Luke expresth
ad þ difference betwene crystis dedis and his
doctrine/he saith he hath wryten of all t
hinges þ he begane both to do and teche ec
þ he wrote of al (meaninge all thinges ne
cessary for our saluacion/for I thinke Luke
wolde not wryte no wayne thingis) why sa
ith more/ Every necessary thinge for our
soule helthe is not wryten: and thus of his
owne false supposicio wolde thruste yn his
onwryten verities or rather starke lyes.
Thus maiste þ se clerely (crysten rede) w
what conscience this man wryteth and de
fendethe his parte/and howe falsely he pe
ruerteth goddis holy worde to proue his
heresyes. here he wil haue þ doynge and þ
workinge of cryste in doynge his miracles
as bothe Ioan and Luke declare it / and þ
worde selte signifieth/to signifye crystes te
chinge and preching of his gospel. And w
here Paulle sayd playnely he wolde set in

Idan his texte is discussed
order other thinges whan he came / he wro-
teth the worde contrary unto al the hold
processe and effecte of both Paulis Pistles
to signifie to preche & to teche thinges that
at he neuer wrote. And where Cryste sa-
yd the holygoste shulde lēde them into all
truthes concerninge sicke trouthes as were
recontayned in the scriptures of himselfe /
beyng that fountayne of al trouthe / whi-
che trouthes were then so harde that the-
reir weaknes might not bere them as was
the callynge yn of the Gentyles / whiche
whan Cryste was rysen he taughte them /
and the holygost comen also taughte them
the same / and euen straighth they preched
them : yet wolde more contrary to al the
else manifeste scriptures and evident profes-
sions / make them his uncorrupted verities / as
halowinge of bowes false &c. and crryng
to the crosse / and that is yet more to be de-
testet and abhorred / he wolde haue these
populsh ceremonies / necessary trouthes to
be beleued for our saluacion. And now let
vse his laste texte / alleged of paul. ii.

his. iij. Thessalo. ii. And at laste he helyeth paul. agene
I. co. iij. that fairhful disposer and layr forth of go.
mar. xij. this scripture lyke that rightwysse wyrtier

Paul taught & Thess. scriptures xxviii.
to promote the kingdome of heuen / saying
that he taught the Thessalonyes many th-
ings by mouthe that were neuer wyten /
bringinge for him this texte. Stande bre- 4. thes. 4
therne and holde the institucions whiche
ye haue lerned / whither it was by my ser-
mons or by my Pistle. which texte god kn-
oweth maketh nothig for his ungraciouse
purpose. For by these wordis it maye stan-
de wel ynoughe that he bothe preched and
wrote them al one gospel: or preched vnto
them no nother wyse then it was wyten.
And for because More is not so wyse nor
yet so wel lerned as he wolde aper-. I shall
sende him vnto Pauls sermons which he
preched vnto the Thessalonyes when he
conuerted them that he maye se what Pa-
ule taught them and what enstruccions he
taught them by mouthe and whether his
sermons were no: wyten in the scripture.
These institucions whiche Paule first ta-
ught them when he conuerted them to the
gospel More maye rede them in the. xviij.
chap. of the Actis of the Apostles where Lu-
ke his companyō in this message thus wy-
teth. As thei made their iourney thoro-
we Amphipolis and Apollonia then came to
Thessalonica wherewas a synagoge of the

1. thes. v

Paul taught þe Thess. wth scriptures
Ihesus/and Paul after his wont maner we
nt yn amonge them/and. iij. sabbat dayes
declared them of the scriptures (scriptures
saith Luke and not Moyses unwryten veri
tes) openinge and alleginge that cryste mu
ste nedes haue suffred and risen agene fro
me deth. And that this Iesus was Cryste
(sayd he) whome I preche vnto you. loke
and these be not the same wryten verites þat
cryste after his resurreccion/ and the holy
gost did lede them into. Luke. xxiij. Act. ij.
And afterwarde in the same chap. The no
bles of the Thessalonyes that had recey
ued Pauls sermons with al redynes of my
nde did dayly serche the scriptures/ the scrip
tures saith Luke/ to se whither it was so
as Paule had instructed them or no. who
se seruent spirit and erneste diligence in se
serchinge the scriptures Paule remembri
nge/ exhorted them saynge. Quenche not
the spirit/ neglecte not thinterpretaciōs of
scriptures/ proue al thinges and holde that
at good is. he exhorted them here to pro
ue euery mannis doctrine no nother wyse
then they proued his dayly serchinge the
scriptures to se whither ther doctrine ag
eid with them. Vo. M. More here may y
se/ if ye had red so farre / whether Paule

Paul taught þe Thess. w^{ch} scriptures xxiij
we had institute the Thessalonyes in the faith
wth oute scriptures / and whether his ser-
mons were not wryten and contayned in þe
scripture. We thinkethe sith ye be so farre
quersene in holy scripture nor cannot con-
ferre the placis therof to gither / or els vnder-
stande them not / ye had done wylsely to
haue acknowledged your ignorāce and ha-
ue left this labour in wryting to other men
whome ye tolde one man (whose name I coude
t. ii. tell you) that ye left the office of the chaun-
celerie for that it was so laborouse and
payserlesse: that ye might more quyetly wry-
te agens the heretykes: so had ye done wylsely
to haue resygned your wrytinge to the
bishops as better lerned in the scriptures:
hath your self to haue taken and caste a syr-
ring upon your backe and stept into the qu-
bryre lyke a clerke and songen vs a vers of co-
mfort or red vs a lesson at the lecterne lyke a
scholar / or els if ye can handel a paper of orga-
nations to haue gone and playd vs: hostis hero-
des impie &c. Whyle M. herre your sole
pysch had blown M solis ortus cardine. And th-
erfore myght ye wel haue mapntayned godd-
es holy seruice in chelsai churche / and let ne-
yther a sowter medle aboue the bore nor pre-
auleme farther then the shapinge of a shoo.

The scriptures are sufficient
But let vs examyn your highe learninge
rather refute your false peruertinge of mo
ther Paulis holy saynges.

¶. tim. iij. ¶ Paule proueth constantly and manife
stly. That the scripture is myghtynough
and sufficient to instructe and bringe vs vnto
that saluacion whiche cometh thorough
faith in Iesu cryste / wryting on this maner
vnto Timothe saynge. But thou / se that
thou abydest faste in these thingis whiche
thou hast lerned and art comitted vnto the
knowinge and beinge suer of whome thou
art lerned / and that euen of a chyldre thou
hast knowne the holy scriptures which are
myghtynough to instructe the vnto that
saluacion which cometh thorough faith
in Cryste Iesu. For al the scripture enspy
red by god is profitable to teche / to conuinc
ce / to correcke and to instructe a man in ri
ghtwysnes (that is / to instructe him / wher
by / and how he shalbe iustified before god)
so that the man of god might be perfect ad
redye to do al good workis. But loꝛde ho
we more addeth to / howe he mynseth mi
nischeth mangleth and potteth oute the
texte with his false gloses to wreste it vnto
his pernicious purpose. whose falsehed
thou maist se in the. ccc. iij. face of his confu

for our saluacion.

xxxv

facion in the. iij. boke. where he thus writ-
eth. Moreover it is to be considered/ that
Paule saith not to Timothe. Abide yn th
ose thingis that I haue wryten but in tho-
se thingis that thou hast lerned. As thou-
gh what so euer Timothe had lerned for
his owne and other mennis saluacion cou-
de not haue ben wryten to: and as though
what Paul had lerned him/ it had ben no
where wryten: and so to haue taught Ti-
mothe certayn doctrine to preche/ of whi-
che neither Paule nor Timothe had not to
geue their hearers a reckninge oute of the
scripture. Is this a good Argument / M.
More / Thou hast lerned it/ ergo it is not
wryten? And then dothe More patche to
Paule / his own glose saynge. Abide in th
ose thinges that thou hast lerned/ ether in
scripture or els otherwyle of me with oute
scripture as he wrote to the Thessalonyes
Obserue ye my preceptis &c. Now loke cry-
sten reder whether Paule wrote these wor-
dis to Timo. ether in scripture or els other-
wyle &c. as More falsly sewethe them to:
but that rather it foloweth into Mores cō-
fusion/ That Timothe euē of a chylde had
known the holy scriptures whiche are my-
ghty ynowgh saith Paule and able to en-

The scriptures are sufficient
to bring him unto that saluation whiche cometh
thorow faith in Cryste / but this te-
xte sheweth glauceth ouer here / to bringe
in a nother for his prophed purpose whiche
I shal anon confute. But Paule telleth
i. ti. fig. Timothe that he had ben brought vp in
wordis of faith and good doctrine to whiche
he had continually folowed / which were
lawe and prophetis as here it appereth /
and not Moris unwryten dremes whiche
Timothe neuer knewe / nor Paule neuer
lernyd.

Then sayth he in the .ccc. v. face. That
at saynt Paule tolde Timothe to / that the
scripture was good and profitable to teche
the faithfull folke and to reprove herety-
kes / if he ioynded therewith alwaye the faith
of cryste / with oute which it wolde do him
no seruice for al that he had ben lerned
cryn frome his chylidhed. Nowe Crysten
reder loke whither More hath truly cry-
ted Paule / loke what he hath putte of his
owne / and what he hath taken from him.
Loke and these be not rather Paulis wor-
dis folowinge. For al the scripture wryten
by thinspiration of god / is profitable to
teche to conuince to correcte and to instruct

in rightwysnes that the man of god might be redye to al good workis. Nowe compare this text with Moyses allegacion / and consider wel wherfore he leueth out a greate parte of Paulis wordis to thrust yn his owne. Note leueth e oute that it was wrytten by the inspiration of God / and putte the yn to that place / to reprove heretykes if he ioyned therewith alwaye the faith of Cryste / meninge by the faith of Cryste (as his owne wordis there declare) his owne unwrytten articles containned in the Popis Creed. And for that at Paule saithe. It is profitable to correcte and conuince and to instructe in rightwysnes that the man of God mighte be perfite and redye vnto euery good worke. More clouteth it vp withe this patche. Withe oute the whiche it wolde do him no service for al that he had ben lerned theryn frome his childhed. Is not this a faitheful handler of holy scripture? But M. More / If al the scripture be enspired of the holy goste / so be we surer that it is true / and maye vse it as an infallible rule to mesure to conuince and correcte your unwrytten verities there wiche. If all the scripture be good and profitable to teche / why wyll ye not let men rede it?

The scriptures are sufficient
 why wyl ye then presume to teche men yo-
 ur vnwryten lres? If it be profitable to te-
 che to conuince to rebuke & correcte/ why
 saye you that it is the cause of sedition/ he-
 resy/ and carnall libertie? If it be profitable
 to instructe vs how we shalbe iustified and
 to make vs perfite and redy to all goodnes:
 what nede we then your vnwryten vanit-
 es with your vayne tradiciones and articles
 of the popis Creed? whiche the scripture
 as it knoweth thez not/ so is it playne agen
 ste them. The prophete calleth the worde
 of god/ the lanterne to his fete and lyght to
 trede in his pathes. vnto whiche light Pe-
 ter biddeth vs to attende as vnto a lanter-
 ne holder vpon before we walkunge in any dar-
 ke place/ vntil the day be waxen more cle-
 are/ the day starre arysinge and sprongen-
 orth in our hertes/ vnto the which lyght/
 I saye poynteth vs saynge. If any man wa-
 nt lyght/ let him get him to the lawe and
 scriptures testifyinge Criste: and go not/ in
 thingis concerninge lyfe/ vnto dede spiritis
 sayninge them selues to come frome hell or
 purgatory/ as did more of late playnge y
 proctour of purgatory saynyng to haue co-
 me fro thence with his booke of the supply-
 cacion of soules oute of so hotte cleansing

Psalm.
 c. xix
 y. Ps. i.

Isa. viii

for our saluation. **xxv.**

fyer / and yet was there not one lefe shoich-
ed theroof. After a lyke fashyon More wold face
frame a nother tette of Paul / sayng p Paul ecc. iij
writ: th vnto Tymothe before in the same y. Ti. i.
Pistle. haue thou the forme and fashyon
of the holosome wordis whiche thou haste
harde of me in faith and loue in Criste Je-
su. he saith not the wordis (saith More)
that I haue wryten to the and that thou
haste redde of myne / but the wordis that
thou hast harde of me. To Crytten order /
this is Mores Argument / Paule saith not
the wordis that I haue wryten & that thou
haste redde of myne but the wordis p thou
haste harde of me / ergo it muste nedis folo-
we that thei were not wryten. But I aske
More whether Paule did not wryte a Pi-
stle to Tymothe before he wrote him these
wordis contayned in his seconde pistle? ad
then / whether that a man here not frome
his frende whiche receyueth letters from
him as now had Tymothe receyued a pi-
stle before contayninge the hote some of all
holse me doctryne? And whether this be
then a good argument / Thou haste harde
worde from me / ergo I wrote not vnto p
More argueth (I tell you) very subtyly / as
thoughe what so euer were harde coude

Paul taught onely
not be wryten to. Lyke arguments he maketh in other places / saynge. God promysed his lawe to be wryten in mennis hartis ergo it is not / nor was not then wryten in bokis. whiche promyse is in **Jeremye. xxi** longe after the lawe was wryten by **Mos.**
Psal. xl es. **Dauid** sayd / thy lawe is wryten in my herte / ergo after **Mose** / it was not then wryten in **Moses** bokis. And agen **God** promysed not that the euangelists and apostles shulde wryte the new Testament / ergo they did not wryte it. And **Cryst** had his apostles go preche the gospel and not go wryte it / ergo they did not wryte it. whiche argument is howe false and fonde they be euen **M. Henry** his owne fool can tel him. **Paul** had **Timothe** attende vnto redinge / exhortinge / and techunge tyl he come. He sayd not / attende vnto my unwryten wordis whiche I taught the by mouth nowhere wryten: but attende vnto redinge of holy scriptures / euen those wordis of faith and good doctryne whiche thou hast hitherto diligently folowed / beyng brought vp in them. And what wordis were these? not **Moses** unwryten dreames ye maye be surer. But they were those holy letters / in whiche **Paule** exhorted him constantly to aby,

and preched the scriptures xxviij
be: whiche he had ben taught/ and were co-
mmitted vnto him/ and had knowne them ij. tim. 3
euen frome his chyldhed &c. as ye see. ij.
Timothe. iij.

Wherefore Crysten redeer begyn thou
and rede the furste Pistle that Paule wrote
vnto Timothe/ and there thou shalt se fir-
ste of al prescribed him this holsome doctri-
ne in faith and loue: where he bidderhe
him preche and tell certayn men that thei
solewe no nother doctrine then that edifi-
eth the godely thorowe faith. for the ende i. tim. 4
of the precept and plesure of God / is loue
oute of a pure herte and good conscience/
and faith vnfayned. And aftyr a lytell di-
gession/ he saithe. That the fauour of our
lorde hath aboundantly excrcid withe fa-
ith and loue whiche is thorowe Iesu Cry-
ste. And then to put timothe oute of dou-
te of these holsome wordis and Gospell of
the faith and loue in Iesu Cryste: he wy-
neth to sayinge. This is the moste assured
and truest Doctrpne / Worde or Gospel/
and none more worthy to be embrased and
kysed then that Iesus Cryste is comen in-
to the Worlde to saue synners. And agay-
ne in the. iij. Chapit. to set oute these hol-
some wordis and that Godly Gospell/

howe taught onely
how necessary it is to be preched in the con-
gregation / howe firme / howe suere a trou-
th it is / he sayd. These thinges do I wypte
vnto the (here maye ye se whether that do-
ctrine in faith and loue that T imothe har-
de of panle was not wypten to) These thin-
gis do I wypte vnto the : trustinge to come
shortely vnto the / but if it be longe / yet do
I wypte the these thingis / that thou mayst
know how to behaue thy selfe in the con-
gregation of the lyvinge god. where yet to
certifie T imothe more earnestly of the fir-
me and assuered trouth of this holysome do-
ctrine / he calleth it the very pyller and foun-
dacion of the trouthe / to whiche ferme assue-
raunce he setteth by this holysome doctrine
almoste in euery place that he remembreth
it / if ye diligently make it in redyng his pi-
stles to these two ouerseers and curats T i-

By th^e mothe and Titus. after this he calleth th^e
is name is holysome doctrine or Gospell / that same
he calleth grete secrete and depe mystery of crystis re-
th it. ligion without controuersy noman to dou-
Eph. iii. te at it / Euen this gospel that here folow-
1. cor. iiii. eth / God is declar. d manifestly by taking
vpon him our nature / approued by the te-
stimony of the spirit / sene and visited of an-
gellis / preched vnto the gentyles / beleued

and preched the scriptures xxxix.
in the worlde / retyred gloriously into he-
uen. This gospel and ferme pyller of the re-
oute ye se in how fewe wordis Paule kn-
itteth it up to poynt his Timothe vnto y
holsome doctryne whiche he wolde haue
him to be occupied in / prechinge tyll he ca-
me. Where in this Pistle and in all other
ye maye se playnely that Paule and his se-
lows / were in wyrringe and prechinge ern-
estly occupied aboute thingis of more cert-
aynte / write / more nyere and necessary for
the glory of god and our saluacion then be
Mosis unwryten verities and balde cerem-
ones. But let vs yet set Paule him selfe a
brason wall agens all Mosys blasphemou
se lyes made vpon him / to ouerthrowe his
pestilent buidinge / thus affirminge vnto
kyng Agrippa / saynge. Vnto this day am ac. xxi
I preserued a lyue by goddis helpe / to pre-
che both to small and grete / no nether thin-
ge sayinge / then those thingis whiche the
prophetis and Mosys had sayd before to co-
me / &c. here is it manifeste wthier Paule
was so bolde as to teche any thinge withe
out the scriptures.

¶ Nowe sithe the Gospel of Tryste is
that holsome and ferme doctrine of faithe Rom. i.
and loue / so ofte promysed by the prophetis

mat. xix
Luc. x.

Paul taught only & preached þ scriptures.
in holy scripture so plentifully wryten of
the former euangelists/ so manifestly setfo-
rth in euery Bittle of the new testament:
Is not this Godles man an enymye vnto
Cryste that wolde go aboute ether to pro-
ue it unwryten to thrust yn his unwryten
verites in the place of it/ or els to proue Cry-
stis gospel and testament vnperfite and insuf-
ficient for our saluacion: contrary to Cry-
stis answer to the question of the man sene
in the lawe of Moses/ whiche asked hym
what shal I do to haue lyfe euerlastinge?
whom Cryste sent vnto the lawe of the co-
mmandementis saynge: Do this and thou
shalt lyue. And Iohan saith who so be-
leue in Cryste/ hath the lyfe euerlastinge. Is
not this the chyld of perdition that thus
peruerteth the trowth wryten by the spirit
of trouthe? But he thought whan he wro-
te these blasphemyes that þ laye peple shu-
ld rede onely his bokis neuer to se what sh-
ulde be answerde: for that the answers we-
re so strapghtely forboden to be brought in
to the londe/ and therefore he lyed as him
lysted and wrote what he wolde.

Thus also he peruerteth Austens sayn-
ge to proue the Sacramentis to gyue gra-
ce in the. liij. syde of the les of his answer to

More is prestisthe wordes.

Indales p[re]face / sayng. That by the holy
wordis of baptyisme comynge unto the wa-
ter / God clenseth the soule / accordinge un-
to the wordis of Saynt Austen / *Accedit*
verbum ad clementum / & fit Sacramen-
tum / whiche wordis he engleseth he not /
but I shall engleshe them for him / the wo-
rde cometh unto the Element / and the sa-
crament is made. To here is not one wor-
de to proue that Baptisme clenseth the so-
ule. Lyke maner wresteth he al other scrip-
tures for this his heresy / for his popische pr-
eisthed / vowes and fastis &c. whiche all / the
scripture knoweth not . For there is none
to proue vs siche a shauen and ynted order /
nether their vowed wyuelesse chastite. nor
yet that al men indifferently muste faste si-
che prescript dayes lymited vnto the cho-
yse of meatis / to forbere one kynde of
meate / and to eate his bely full of a no-
ther that please him beter. But to proue
these Doctrynes of the Deuyl (as Paule
calleth them. i. *1. Tim. iiii.*) More farethe *1. tim. iiii.*
lyke an hasty frantye bronchen man: wh-
ich in hys surpe fallen out with his felowe
at the table wyll caste at his felawes he-
de what thyng so euer come nexte hys

Mozes preface the vowes.

hande/ be it candlestik/ cuppe/ pottle or plate/ as Moze now in his drunken fury lashed the oute the scriptures at rouers and casteth them at our hedis: where so ever he fynde these two wordis votum and ieiunium. For firste he saith that Cryste made virginite a counsel/ and that it is a perfection above the olde lawe/ taught onely and counseled in the gospel. And when he cometh. ix. me to proue it/ he all geth the olde lawe/ syde of saynge. Vouete & reddite/ that is to saye you & leif in weye/ and paye your vowes to your lord. his ans. Al ye can neuer be so well counched/ but it wer to wylapere. Al ye therefore it behoueth to tyndals haue a good memory. For howe can these preface. frame together: virginite is counseled/ and yet this texte here commandeth it / saynge vouete/ vowe ye. It is a perfeccion (saith he) above the olde lawe counseled onely in the gospel/ and yet wolde he confirme it with a texte of the olde testament to be vowed in the olde lawe: where it was nether counseled nor commaunded. But let vs restore the texte to his trwthe. Thus is it wyrtten Vowe ye/ and paye your vowes vnto your lord. God al that be here in this present congregacion. This did Moyses commande spekinge vnto al the peple of Iuda gath and

Psalm.

lxxv

can not be proued

xlii

together in the temple to geue thanks for
some victory geuen them of god. whiche
verse if it were vnderstanden as *Moz* so
mysely allegeth it for his vowe of virginite
te and his wyues vowed chastite for prei
stis monkis and nonnis &c. then were al þ
þwes their present maryed & vnmayed / cō
mandyd after *Moz* to be virgyns / fryers
puestis monkis & nonnis &c. But had this
glete clerke taken with him the later ende
of the verse saynge / *Adserte formidali mu*
nera / that is / bryngyng forth your oblations
or gyftes and offer them vp vnto the drede
ful lorde : then shulde he haue sene what
this worde *votum* signifieth euery where
almost in the olde t̃stament: he shulde haue
sene / as it is comenly in al the prophetis /
the later ende of the verse expowne the be
gynninge / as for an exemple / in the .ij. psal.
he that sitteth in heuen shal moche them
It is the lorde that scorneth them and *Moz*
te to. This hebrew worde *Redar* / whiche
is translated into *votum* / signifieth an obl
acion or gyfte / as lombe / kidde / shepe &c.
promysed and willingly offered to god: as it
was prescrybed them in *Numeri* and *Leui*
tico / and not the vowe of virginite. *Alm*
the maketh his tother texte alleged *Eccle*

votum

Moris prelathe vowes

flautes. v. saynge. If thou haste vowed any
thing to god / say not but pape it. which
word is when Salomon sayde them / there
was no sicke vowes (as Moris wolde pro-
ue by them) pr^o supposed nor thought / but
sich onely as the olde lawe prescribed they.
Had they then made any vowe of virginite
with out ether precept or ensample / they
had made it of their owne head / and so had
it bene unlawful unfaithful / and a solefthe
vowe / as be Moris popis the vowes / of w-
hich thus there spekethe Salomon / saynge

eccles. v.

An unfaithful and a solefthe vowe disple-
seth god / and muche better were it neuer to
haue had vowed / then after thy promyse
neuer to perform it. So serueth thauthorite
of I saye this gret clerkis purpose / allegin-
ge him thus. They shal know the lord &

Isa. xix

worship him with oblations & giftis / & vo-
we their vowes to þe lord & pape they. he
relo / is no mencion of Moris chaste w yuch
es virginal vowe / but onely as the circumst-
ance of the text declareth it / þe þe lord shul-
de sende the egiptians a sauour / w ho they
shulde acknowledge / & so testifie their know-
wlege w giftes & offrances promysed & pa-

Jone. ii

ped ac. I yke wyse peruerter he the text
of Jonas / sayng. I shal sacrifice to þe w þe
pce of thankie geuing / & yilde. to þe what sa-

can not be proued

xlii

euert I haue promysed / where ye may se þ þ
vowes mention d in þ olde Testament be
euert ioyned w sacrifices & giftis testifyinge
their faith obedience & thankis to god for
victory benefitis & deliuerance / & make no
thinge for Moyses virginite / excepte he can
proue þ Jonas makinge this promyse vo-
wed to be a wyueles preist monke sypet cha-
non or some other reclused vanachorite for
letting him out of þ whalys hely. Now sith
More coude not fynde this worde votū in
al þ new testament to proue this perfeccion
counseled onely in þ gospel / but onely in þ
olde / where it was nether counseled nor co-
manded: and sith he thus snatched out the
textis at al aduentures wherso euert he fou-
de this worde votum: I wonder me howe
this texte escaped him. Et mane vota po-
pulus offerebat / And the peple brought fo-
rth their willinge offerings in the morni-
nge / whiche texte makethe nolesse for his
purpose then it declareth what thinge vo-
wes signifie in the scriptures.

¶ After this / as he wolde haue proued vs
his vowes: so wolde he haue picked vs out
a preisthed w holy ordys / a sacrament to
gyue grace / out of this texte of Paule vnto
Timothee / saynge. Neglecte not the gyfte

Exodi
xxvi

Moris popishe preisthed perissheth.
that is geuen the in thinterpreting of ho-
ly scriptures/confirmed by the puttinge on
of the handis and autorite of the elder. In
this texte Paule exhorted Timothe vnto
his office/puttinge him in mynde bothe of
his gyft in preching & of chaunte of his
callinge and sendinge. For prophete is ta-
ken here as it is in the 1. corin. xiii. for the
prouynge and preching of the scriptures.
act. xiii And thapostles maner was/some tyme by
puttinge vpon their handis so to admit and
sende prechers and ouerseers into their cu-
re and office. For first knowne that the mā
was lerned/hauinge the gyft of interpretin-
ge and declaringe the worde of god/withe
liche other qualytes as he recyeth in the.
iiij. chap. before: than because noman withe-
oute a deuote callinge and admission of his
elders/shulde thruste in him selfe into any
cyte or paryshe/it was used and ordered of
the apostles so by laynge on their handis
to insynwe and certifye the peple of the ab-
lite autorite and worthynes of their pasto-
ur: which al/this puttinge on of the elders
handis did testifye and signifye vnto the:
then sample (I thinke) taken at Moses/ so
commaunded to sende and admitte Josua/
Num. xxi. xxvii. But tolde how more mit

Moys papisthe preisthed peristheth. xliij
 seth this texte to shawe them oute a Sacra-
 ment of holy ordys and that it geueth gra-
 ce. For firste where Paule saith: Neglecte
 not the gyfte/there Moys saith. Neglecte
 not the grace. Nowe haue Moys grace.
 Then because yet the texte after the latyn Face.
 ne translation hath not preisthed. Moys sh- riiij
 utteth to the greke/saynge. For these plac-
 es (meninge also the texte. ii. Tim. i.) shew
 both the sensible signe of laynge thapostles
 handis vpon Timothe in makinge of him
 preiste: and also that god gaue his grace th-
 erwith. And the firste texte shewethe also
 after the Greke (in which it is wille the
 puttinge vpon the handis not of a prieste/
 as the latyn is/ but of priesthed) the power
 and autorite that Timothe had in geuing
 the same grace forth vnto other whom he
 shulde after make priestis. So/nowe haue
 ye Moys preisthed to / picked oute of the
 Greke/for in the latyn texte he coude not
 fynde it. ye haue also that the laynge on of
 their handis made Timothe a prieste/ and
 that God gaue his grace therwiche / and
 this texte sheweth the power and autorite
 that Timothee had in geuinge the same
 grace forth vnto other &c. If the laynge on
 of handis made priestes: then did Iacob

Leui. i

Moses poynteth the priesthed perished
make both Josephs sonnes priests. Gene.
xlvij. And Moses did put his handis thus
pon Josua. Deuteron. xxxij. and yet in so
doinge he made him no pryeste. So were
handis put upon their hoste and brente sa-
crifyces. And Cryste so used to laye his ha-
dis upon the ponge chylberne. / And bade
his apostles put their handis vpo the syke.
where every man maye se that This put-
tinge on of handis is not a sensible signe to
make priests. For then must Paule hym-
seife be twyse made pryeste / once at the pu-
ttinge vpon him / & handis of Ananias. Act
cap. ix. and agen when the elders did put
their handis vpon him / in the. xij. of the
Act. And Timothe was a pryeste ere Paul
did put his handis vpon him / that is to wit
he was an elder / not in age / but in sage gra-
uite vertue and lerninge / nether gaue god
the gyfte of interpretinge scriptures (whi-
che more here calleth the grace) therwith:
for he had this gyfte before they did put
their handis vpon him / or els wolde not Paul
by puttinge on his handis haue geuen
him that autorite and sente him to preche
Nether was it the priesthed picked owte
of the Greke that did put his handis vpon
hym / but the elders or elder as it is in the

Moris popis the preisthed peristheth xliij
latyne / for the Greke preisthed haue no
handis / but the elderly men haue handis /
accordynge vnto Paulis saynge. I exhorte
the to storevp the gyfte of God in the / co-
nfirmed by the puttinge on of my handis /
and not of my preisthedis handis / so sayn
wolde More here picke oute his preisthed
This sensible signe therfor: on puttyng
one their handis / preched vnto the congre-
gacyon beholdynge this rite / certifyinge
them that this man was dewly and order-
ly wiche inste autorite admitted to be theyr
pastour and precher. Also where More sai-
the / that this text shewethe after the Gr-
eke / the power and autorite that Timot-
he had in geuyng the same grace forth to
other to whome he shulde after make preist-
es: I wonder he is not ashamed. For thou-
ghe the Greke hathe presbyterij whiche
More calleth preisthed / yet of that canne
he not gather that Timothe had power
and autorite to gyue his gyfte of interpre-
tyng the scriptures / or as he saith / the sa-
me grace whiche he calleth gratum faci-
ens / vnto other / for these be the gyftes of
god as Paule testifieth. i. Cor. xiiij. and in
ij. Timo. i. saynge. Stereup y gyfte of God
F liij.

ij. Ti. i.

Joan. ii

More popye preisthed perissheth
which is in the / which grace and giftis it ly-
ethe not yn any mannis power one to ge-
ue them to a nother. For they be geuen ou-
erly of God the father by the holy goste for
the merites of Crystis dethe. Neither ys
the free spirit of God restrayned vnto any
vwarde sensible signe in gyvinge his gyf-
tis: but breathe whan and where he lyfte-
the. He is mightyer then mannis handis /
than the wynde / water or oyle / and is not
caryed of them. He karyed the wynde and
not the wynde him. Acto. ii. And as roma
knoweth the course of the wynde from he-
nce it comith and where it resteth: no more
knowe we by any sensible signe the course
and waye of the spirit into our soules.
But this thinge requyrez a longer dispu-
tacion: whiche I shal by goddis grace prose-
cute in the declaringe of siche textis as I
knowe th: enymes of grace and goddis gl-
orie shall brynge for them to proue the
contrary.

¶ And in the mene reason / because Mo-
re playeth with fastinge or faste as he did
withe vowes and preisthed: I wyll declare
what this worde Ieiunium (in Englyshe
faste) signifieth accordinge to the vse of the
Scripture / albeit I knowe that more abus-

More false fasting is fallen.

For the the worde takinge it onely for the ch-
use of meatis / that / or this daue forbore
after the popis tradicions / in whiche signi-
ficacion the scripture dampneth it and cal-
leth it the doctryne of the deuyl . But yet
for this popis the faste more lasteth out al
the autorites at once in whiche is contay-
ned this worde Ieiunium. As in Leuitico
and Zachari. &c. But the true significati-
on of the worde once knowne / I truste eu-
ery reader shal se how lytel they make for his
purpose.

i. ti. iiii.

p. xxiii.
spde of
the leif

¶ This worde Ieiunium / in Englethe
signifieth not the forbearinge of one kynde
of meatis / and to eat thy belly full of othe-
er meatis that peraduenture please and fe-
de thy fleshe better than those meatis whi-
che thou forbereste / as to forbere fleshe and
eat thy belly full of good fishe with other
delicate whymetis / is not the faste that sc-
ripture commandeth / nor yet to forbere et-
inge / and drinke tyl thou be droncke. The
pore ploughe man fasteth better with a
pese of salt smoked baken and a barley losse
with a drasse of smal drynke / than the mo-
nke of the charterhouse with his bely full
of good flourgen / pyke / perche / carpe / with
his good whyte brede and mighty stronge

what
fast is

psal. c. ii

Now is false fastinge is fallen
ale or wyne. Faste in scripture therefore sig-
nifieth properly the sorowful afflictio/ he-
uynes/ and humiliacion of thy harte/ whe-
rof there foloweth sicke sorowe that thou
forgetteste to take thy nowne meate/ but
in stede of meate thou strewest thy selfe wi-
th ashes/ and in stede of drinke lyckest yn
thy tearis with the ashes to: here thou cu-
rest thy clothes/ thou fallest prostrate to
the ground/ thou waylest/ thou prayest.
Thus is Jeiumum in scripture taken/ so þ
to forbere al/ or parte of thy meate/ to pray
to wepe/ to go inclyned wiche thy hede / to
be enspregued with al this ec. be the par-
tes of faste and vwarde signes of thy very
inwarde heuynes and sorowful affliction/
whiche the scripture calleth Jeiumum.
The very true faste/ is a temperat lyfe ad
perpetual abstinence frome al thinge that
maye cal vs frome pure lyuinge and sobres-
nes of mynde / wherfore comonlye watche
and pray: r be ioynd with this faste in scri-
ptures. I do not therefore dampne this ho-
ly faste: but hypocritische faste/ boughte and
soulde / superstitious faste mengled with
merites and spyped with the vngodly circum-
stances/ contrary vnto this true faste desc-
ribed I saye. Iviij. And nowe rede Moyses

Mores false fasting is fallen xlv
authorities / and nige whicher they speke of
the Popes choise of meats which he wo
ld proue / or rather of this maner of fastin
ge vnto whiche we be bounde . Firste in Veniti .
the .xxiiij. Chapter of Veniti. he allegeth xxij
thus. And the lorde spake vnto Moyses/
saynge . Also the tenth dape of the selfe
monethe is a dape of an attonement/
and shalbe an holy feste vnto you. And ye
shal humble your selues and offer sacrifice
vnto the lorde &c. And what so euer soule
is not humbled and suffreth not affliction
that dape shalbe destroyde frome amonge
you. here is Moyses faste called an afflicti
on or humblyng. In Zachary. viij. thus Zach.
viij
is it wyrtten to proue Moyses false faste .
The faste of the fowerthe monethe : The
faste of the fyfte monethe : and the faste of
the seuenth monethe / and the faste of the
tenth monethe shalbe turned into ioye
and gladnes vnto the howse of Juda . Wh
iche is euen the same that Cryste sayde/
ye shalbe full heuy: but your heuynes sh
albe turned into ioye / And for the under
standinge of Zachary / ye shall knowe that
Nebuchadnazer brake yn at the walles of
Ierusalem yn the fowerthe moneth wh
ich was to Juda a grete faste / that is to wit

Jo. xvi

Choyse of meatis/

grete sorrowe and affliction wepinge & wa-
 plinge. In the .v. monethe the temple was
 brente. In the .viij. monethe Sodolyma
 was layne/ in the .x. monethe thei had heu-
 tydingis/ not a longe tyme to retorne ec.
 So chat Zachary ment nothinge lesse th-
 an the popis choyse of meates. For this
 maner of fastinge that Moyses churche co-
 mandethe by certayn prescripte dayes ad
 choyse of meatis was inuented longe aftr
 Zacharias tyme and after crystis commin-
 ge to/yz and one Montanus a grete heri-
 tique/ firste presum: d to ouer at men & pub-
 lish theliche prescript lawes of fastinge: wh-
 ome Apollonius an Ecclesiastical wyter
 ry. li. v conuincethe to be led of an euyl spirit. And
 ca. xxiii as for in Moyses lawe God limited no man
 ca. xviii to that/ or to this meat as dothe the Pope
 but in al the hole yere he consecrated but
 one daye to faste/ And if thou wilt knowe
 what maner of fastinge god approueth: re-
 de the .liiij. chap. of Ilaye/ and there shalt
 thou se/ that it is not the Popis prescript
 dayes in the choyse of meatis: but he there
 dammeth and abhorrethliche fastis and kno-
 weth them not. But had More ben as wy-
 se in readinge the scripture as he makethe
 himselfe/ he shulde haue sene what fastinge

In þ ec-
 clesiasti-
 cal sto-
 ry. li. v
 ca. xxiii
 ca. xviii

is not the true fasting. xlvii

is declared by Cristis owne mouth. In Luke. v
where the pharisees and scribes came and
asked Crysste why his disciples fasted not
and prayde not as wel as did Iohan bapti-
sts disciples. whom Crysste answered that
ye cannot make the chyldeerne of the bryde
chamber so longe as the brydegrome is w-
th them to faste: but the tyme shall come/
their brydegrome taken awaye fro them/
thei shall faste: This faste he declared by a
similitude to be affliction/sorowe/and the
crosse carpyng. And to be suer turne to the
places of Iohan wher: crysste tolde thez of
his departinge and takynge awaye frome
them. loke and he sayd not/be not troubled
in yowr hartis for that I now go fro you.
Weryly Weryly I saye vnto yow/ye shall we-
epe and lamente / but the worlde shall lau-
ghe at you: ye shall be ful hely but yowr hely-
nes shall be turned into ioye &c. here might
more lerne to know what fast is by crys-
stis own declaracion had he ether wite or gr-
ace to confesse one place to a nother and to
understande what he redbeth / let him rede
Iudicum. xx. whan the childern of Israel
twyse beten downe of the Beniamytes/ho-
we thei wepte before the lorde and fasted
xlv. euen/and loke with what faste the pe-

Iohan
xlv. ad
xvi

Iud. xx

Chople of meatis/

ple in Mizpah confessed and moored for
 1. re. vii their synnes. and howe Iheropse the cy-
 i. Regu. resens of Iabes fasted whan they moored
 xxxi the deche of Saul and his sonnes/ howe
 h. reg. i. Dauid and his men withe him wepte/ fa-
 stinge tyll euen/ mooringe for Saul and
 h. re. xii Jonathan and for the peple slayne withe
 them. And no nother wyse fasted Dauid
 whan he moored for his sonne gotten of
 Bathsaba. But more redethe the script-
 ure to calshp and wrytethe to faste to knowe
 wel what faste significth: as every man
 maye se by his swyfte allegacions. for in th
 Psalm. ese places and many mo both in the bokis
 xxxiiij. of the kinges/ Esdra/ prophetis and Psal-
 mes/ fasting is ever taken for the grete he-
 upnes and affliction of a sorowfull humbl-
 De. xxiii ed mynde/ so that oftyn tymes theri ete no
 g. re. iij maner of meate tyll night / and Nehemias
 by the space of two dayes. And Esther wi-
 the hir Iwes moored and prayde tasting
 nother meate nor drinke. iij. dayes and. iij.
 nightis/ so that the forbearing of the meat
 foloweth of the very true faste. The prop-
 hete saynge. My harte was smytten thow-
 owe and dyed vpp for sorowe/ so that I for-
 gotte to take my meate/ here maye se that
 abstynence/ or not takinge of the meate pa

is not the true fastinge xlviij

not of substance of the faste: but an accident
of thinge folowinge the faste/declaring
the very faste/as doth prayer / wepinge/
dowinge on sack / sprinklinge of ashes / cuttinge
of their clothes &c. And for a clere de-
scription of the very faste: rede the .xxxiiij.
Psalme and compare it with the Popis faste
in the chople of meatis. Also the fast-
es mencioned in the newe Testament are
non other / but affliction / mourninge / and
heuyne / wher vnto is ioyned prayer and
abstinence &c.

As where Cryste saith. This kinde
of deuyllis gothe not forth but by prayer
and fastinge. Which texte / for because Mo-
re objecteth for the popis faste: I wolde sa-
yne knowe of him where ever our holy fa-
thers faste did caste oute the deuyl: the deu-
el shulde sit longe ynoughe ere the Popis
fastinge shulde decrease him. And yet if he
bringe for him the castinge forth of the de-
uel oute of his waye holy maydens of yps-
wich and kent / then dare I answer. That
yn the mayde of ypswich the Deuel pl-
ayde but so peripwaryng his tyme and
place to stele Goddis glorie and worshipp
frome hym to bryng it vnto that olde
rotten poste / almighty God so permittynge

act. xliij

xlviij

lu. ii. v

Mat.

xvii.

i. co. viij

ii. co. vi

Choyse of meatis

him to moche the vnbeleuers because they
loue not the trouth of his worde / sendinge
themliche stronge delusions to beleue ly-
6. thes. 2. so / that alliche might be dampned for not
6. beleuinge the trouth. And as for his ho-
ly mayde of kent / whose miracles / reuelaci-
ons / and holy fastis be espied and knowne
to be delusions and deceitful doctrine of
deuyl: I thinke / for al hir fastinge and pra-
yng after the popis prescript forme / yet the
deuyl will tarpe in hir still / tyl faith in cryst
purisye hir herte and so dryue him forth.
wherfore More shulde haue taken al Cry-
stis saynge together and not snatched ouer
a patche of the hole clothe / as he is wonte
to do. For Cryste firste tolde his disciples
that their vnbeleif was the cause why they
coude not caste oute that deuyl. And than
he declareth / that who so wil fight agens
the deuyl / muste go forth armed with faith
and that withliche a seruent faith that so-
roweth for hir owne feblenes praynge: lor-
de encrease me my faith / I beleue but hel-
pe my vnbeleife / so intente and geuen vnto
mar. ix. this prayer for the encrease of faith and la-
mentinge his owne vnbeleife / that he for-
getteth the bodly pauperinge and feed-
ing thyrking onely for spiritual sustinaunce

is not the true fastinge. xliij.

Wherof the iuste lyueth/ of which faste it is **Alba. ij.**
written. Psal. cii. for he that so soroweth for
the lacke of faith and praye so feruently þ
he forgetteth al bodely pleasures and dilica-
tes/obtaineth his petition/ even in castin-
g out that hynde of deuilles/ sitte thei ne-
uer so faste/ or so longe/ even from our con-
ception and were thei neuer so sore. And th **Mat.**
erfore crist sette that similitude: compari- **viij.**
nge saith vnto the Musterd s:de ec. I han
bringeth he yn Moses and Marons fastin-
ges/ and kinge Achabs fastinge and the pe-
ples faste in 4 Esdras. viij. and Nehemias fa-
ste. ij. 4 Esdras. i. And I cannot tel how many
mo. to proue that al these fastis were lyke
owrs as the pope haue commanded/ that
is to forbere fleshe or whyt meatis. but ad
if thou red: the textis/ thou shalt se fasting
taken euery where a lyke/ for the sorrowful
affliction/ heuynes/ wepinge and wayling
ec. as it is sayd ofte before. Also he saith
(whiche is mooste dampnable) that by sicke
fastinge they obtayned remission of synnes
relace of more payne and purchaced they
grace. Vnto whiche I answer that yf wor-
kis purchase grace/ than (as Paule saith)
grace is no grace/ for it is agens the natu- **Rom. xi**
re of grace to be deserued with workis / if

Thoyse of meatis /
 of workis / ergo not of grace / if it cometh of
 grace / ergo not of workis. For grace and
 workis are so contrary / that what so ever
 is geuen for the one / cannot be geuen for
 the tother / Grace therfore (concludethe
 Paule) is geuen frely / and not purchased
 with Moyses choyse of meatis / Also if we
 for fastinge obtayne remission of synnes /
 than dyed Crysste in vayne / as Paule con-
 cludeth. Then he saith that Achab fasted
 to moue almighty God to mercy and to
 withdrawe his punysshement. I answer /
 as for Achab as the story declateth he was a
 wyked kynge and a damnable Idolater w-
 hom god thretened to puneshe / as he dyd
 in dede / notwithstandinge his humiliation
 (as the texte calleth it) whiche was not of
 faith to obtayne mercy / but it was for fea-
 re of punysshement as was Iudas his rep-
 entance / and god forbore the plague thre-
 yere for Achabs humiliacion / but his fast-
 inge nether putcheased him remission of
 synnes nor yet made any satisfacciō as Mo-
 re wolde proue. For his posterite & he were
 wretchedly slayne and the houndes lyched
 up his blowbe / as God thretened him for
 slaynge of Naboth. So that Achab for his
 fastinge had his porcion with the wyked

Gala. ii.

iii. reg.

xvi.

achabs

penāce

for fere

of payn

& not of

faith

Ps. xvi.

is not the true fastinge.

1.

this lyfe for a lytell space / that his hell myg-
of her be the more greuous after his wretc-
nd her ende. and than after a longe brablinge
er and vayne profess that worke his shulde deser-
for he heuen / he cometh to the fastinge of the **Jone. 3.**
he **Amynites / saynge /** That god seynge the
ed **Amynites chastise and punishe thym selfe**
ve **with the fastinge and other afflictions volo-**
s / **ntary done / did mercifully take quyte aw**
ne **pe the great and greuous punyschement**
ed **that was at hande ordeyned by hym selfe**
to **for theyr synnes and offences / and so pur-**
e / **chaced pardon by theyr fastinge & cct. But**
a **the terte telleth vs a nother tale / and sa-**
v **ithe that after they had herde Jonas hys**
od **preching: They beleued yn the Worde /**
on **and of this beleife they fasted / and God**
of **sawe theyr Workes as testymones of th-**
a **eyr saythe . Whiche Faith / it is that**
p **God beholde the for oure iustificacyon .**
re **Jeremy. the. v. chapitre. saynge. Worde thy**
t **eyes beholde faith. The Worde behelde A.** **Ge. iij**
of **bel and his gyftes / he sawe of what Faith**
eo **Abel offred them / And so / by sayth he of**
re **sted vnto God a more plentiuouse Obl-**
ed **acion then Cayn. hebre. the. xi. Cha-**
pyter . Thus the Prophetys expowne

Choyse of meatis/
the lawe: and the newe Testament expom
neth them bothe. Noether Tyndal nor no
man els denieth fastinge as the Scripture
i. Ti. iiii vsith it. but the scripture and euery cristen
man that knoweth the truthe of Goddis
worde and haue espyed the falsched and ab
omnation of the pope and his Synagoge/
taketh the popes choyse of meatis by cert
ayn prescript dayes for euery man/ for the
doctrine of the Deuel: as Paule playnely
calleth it. And it is the more Deuellish in
that (as More saith and cannot proue it) þ
byliche dedis men deserue grace/ remission
of synnes/ and so heuen/ whiche is intur
ouse to crystis bloude/ and a deuellishe doc
trine improued and damned in euery parte
of holy scripture. For althoughe many in
the olde testament fasted and prayde for so
me grete calamite/ other caste al redy vpon
them/ or els nowe at hande/ or of a speciall
repentaunte mynde for their synnes / some
tymes an hole daye/ but seldem many dayes
together: yet was it not the vtwarde dede
that peaced god/ but the faith/ wherof the
dede procedeth as testimony of an humbl
ed obedient and faithful harte. God is the
inseercher and inseer euen of the very secre
te affectis of the harte/ and after that faith

Is not the true sayinge
geuen vs / dothe he luge and fauour / forge-
ue / and iustifye. We are preferred and saued
saith Paule by grace thoroowe faith / et this
is not of your selfe. It is the gyfte of God /
and cometh not of our workis / lest any mā
shuld glorie and reioyse in him selfe. Men
are iustified and forgiven frely by the fau-
our and grace of God / thoroowe the redem-
pcion that is in Iesu Criste &c. After that
the goodnes and gracious loue of god our
saviour apered and did shyne / he made vs
saule / not for our good and rightwyle wor-
kis whiche we wrought / but he saued vs af-
ter his mercy.

Eph. 2

Rom. 8

Tit. 2

¶ But as touching the place of iustif-
yinge of faith / and merites of workis / it is
declared plentifully in euery englishe bo-
ke late made / Wherefore I will passe ouer
and make an ende / but firste I muste poin-
te my self with a breife Apologye frome a
couple of lyes that more maketh of me in
the hundred and xvi. leif of his longe Apo-
logye. saynge that I taught pursets sonne
attendinge vpon me at London. viij. or. ix. .
dayes / my vngacious heresyes agens the
sacrament of the auler / And that two non-
is were brought into my howse at Am-
stere: Whom Iohan Birte (saith he) stale

67
out of their cloyster to make harlots.
But the nonnes sayd playnely and yet as-
firme it that they came forth the lesse they sh-
ulde haue bene made harletts in the cloist-
er by a vyciouse Prieste called Syr Jo-
han Varke their stwerde/ whiche by theyr
saynge was not mete to be chaplayne vnto
nonnis/ nor nonnes to haue sicke a stwerd:
and therfore came they their waye / It is a
perrellous popnt for Nonnes chastite to
be reclused in sicke a cloister where Pri-
stes be to familiare and bere all the rule
beinge at meall tyde bedde and borde with
in the place. Nether came these nonnis th-
en vnto my howse in Antwerpe I take
God to recorde. And as for dicke putser/
verely the chylde laye with me that I tell
whyle and fetched me meat/ whome I ta-
ught to saye by herte his Pater Noster/ A-
ue. And Credo yn Englyshe / with the
two Prayers folowynge in the Ortolus
Anne/to saye them in the morninge and
evenynge/and this/ yn good faith/ was all
the lernynge that I taught him. I had bene
an undiscreit Maister so sodenly in so lytel
space to haue taken forth the chylde out
of his Pater Noster vnto the Sacrament

of the Muter / seynge the chylde was not
yet of so full age as to come vnto Goddis
worde: but this lowde lye / his M. More so-
uked owte of the boyes botockis to fede his
vngacious affectis when he whipped him
naked tayd vnto the tree of his trowthe.
And as for my goodly Godly Pistle / whi-
che he remembreth in his confutation and
belyeth me thereto / I knowe none syche /
excepte he meane my answer vnto the pr-
iour of Hewnnahtys goodly Godly Pistle
sente vnto his reuerent father then bischo-
pe of Lyncolne called (I crow) bischope la-
ngley. Vnto whiche if it please hym to an-
swere me / I promyse him he shall procure
him selfe more perpetuall shame then im-
mortall glorie / if he be not all redye paye
shame.

A Peroracion.

¶ But now (Cristen Sieder) For a con-
clusion / to retorne to my purpose. Because
M. More is so temerariouse as to dare say
and affirme that all trouthes necessary for
our saluacion / be not wryten in all holy sc-

A Peroration.

What
the Testa-
ment is

g. 2. xvij

Scripture so complete / ferme and approued te-
stimones and Testamentis of God / sayn-
ge certayn (I wote nere what) vnto ten
verities necessary to be beleued: Thou shalt
knowe certaynly that God almyghty by
the mouth of his Prophet Jeremy. xxxi.
diuided the hole scriptures into two Testa-
mentis / the olde and newe: where a Te-
stament is as muche to saye as a promyse a
bargyn or a couenaunt / wherby God hath
promysed testifed and declared his God-
ly wil and mercyfull plesure vnto vs / agre-
inge with vs vpon certayne condicions w-
ryten in the sayd Testament. As firste vn-
to our father Abraham offeringe himselfe
vnto him with this promyse and couenant
saynge. I will be thy God / for the and for
all alone sufficient: I wil (I tel the) be thy
god and to thy sede after the for euer: so p
thou walke before me / be perfite and pure.
And for a declaracion and consumacion of
this couenant: god certifed him / saynge.
In thy sede shall all nacions of the erthe be
blessed. I shall geue the that londe that
swimmethe in mylke and honey. I shal de-
liuer the frome thyn enymes / withe an. c.
siche other. By whiche testimoness pro-

myselfe he declared vnder what forme and
condicion he wolde be theirs and our god.
For we be of Abrahams seide and his chyl
dren if we resemble our father Abraham
in lyke faith. And agen as concerning our
parte/it is enioyned and commanded vs to
haue no strange goddis/ but in him onely
that so mercifully assureth vs to be oure
god for al alone sufficient/to beleue / to cle
ue to/to depende vpon/to feare/to serue/to
worship/to loue with all our hartis soule
mynde and with all the might of our spirit/
and our neighbours as our selues. These
condicions are inculked and expressed cleere
ly and plentiuously almoste in euery leafe of
the scriptures. These do all the skrypes tea
che vs/the lawe commandeth and the Pro
phetis preche vs them. Vpon faith and lo
ue therfore stande bothe the Testaments:
whiche two thinges if we obserue/so wal
ke we before god/we lyue pure and perfit
in his sight accordinge to his wil. Where
vpon there foloweth our saluation & lyfe
perpetuall.

This Testament/because it shulde pe: Where
perpetuall stande:and because the Deuel, ore god
pynged it to be so contrary a scourge to his commie

A Peroracion.

ted hys kingdome and was so hely fro the beginni-
 testam- nge to peruert goddis worde whan it was
 ent vn- not yett wryten addynge and puttinge ther
 to lette to whan he tempted Eue (as nowe dothe
 rs more shewinge him selfe to be the very ch
 yld of the father of lyces to seduce the con-
 gregacion and churche of God) The heu-
 enly prouidence of God did committe it at
 lasse vnto letters to abyde vnto the world,
 is ende that it might stand forth agenske all
 stormey contradiccion of the Deuill / and
 his childerne / the very enymes of the tro-
 wthe / not onely to defende it selfe by it sel-
 fe / but to declare it selfe the very worde of
 God and to iuge and trye all mennys vnw-
 ritten or wryten wordis whiche they be
 trewe or false: to receyue them beyng con-
 sonant vnto it / and to estierwe and dampne
 them beyng contrary. This worde therf-
 ore saith the Prophete is pure and prepyo-
 use tryed aboue Golde or Syluer more
 gloriouslye and riche / than any prepyouse
 stone in whiche consistethe the some of our
 saluacion. Vnto whiche we aspyle and pre-
 ase thorow fyre and water / and contende
 to haue it thorow a thousand perellis / wh-
 ich worde because it is endicted and wry-

xix. and
 cix

A Declaration.

111

ten of the moſte benigne and lyberall God
we knowe it to be the moſte absolute / ſol /
and perſyt : wherunto no nother maye be
added / nothinge maye be miniſhed . And
agene . Becauſe it was wyten of the moſte
true God : we are perſitely aſſured of the
veryte and certaynte thereof : ſo that when
all other wordis as Moſes unwyten vani-
tes maye be doutted of / and called into que-
ſtion : yet ſhall this wyten worde of God
ſtande ſtil vndouted of / the moſte certayne
and true ſupper to iuge and to trye all o-
ther by it : euen the pyler and foundation of
the trowthe as Paule callethe it / in . i . Ti-
mothe . iij . capit . This was wyten of the
moſte wyſe / that it ſhulde be exacte wiche
doute faute or errour . It was wyten of the
moſte almighty God to endure for euer / to
bere downe all other wordis contrary to it
and to ſtande faſte euen againſte the gates
of hell .

¶ This wyten worde it behoued to
be brought forth by clere and perſit men
of iuynge and of conſtant faith . where-
vnto firſte / Moſes the moſte faithfull mini-
ſter in the howſe of almighty God was
choſen euen to wyte and to comynette it

A Peroracion.

unto letters theuerlastinge wyl of god te-
hinge than by that wryten worde his floe-
ke as now by the same we be taught what
is god properly as our capacite maye com-
prehende / whiche be his ferme decreis/
howe and in what thingis he wolde be re-
uerenced / what he approueth and what he
abhorreth. Whiche wryten worde to omit-
te and neglecte / it is damnacion / to obaye
and beleue / it is euerlastinge lyfe / To adde
vnto it / to take frome it / or to change it/
(whiche al Moyses dothe) it is grete synne
and wykednes. This scripture was after-
warde deliuerde vnto Josua to be conser-
ued / defended / and spred a brode: of whome
by succession other men receyvinge it vnto
the tyme of Samuel did preserue it. And
than began the prophetis to floreshe / and
open scoles were holden therof / I han be-
gan this heuently hollesome doctryne (as Pa-
ule so ofte calleth it) to be professed and pre-
ched openly. Not that these Wypnes the
prophetes were the autors of this celestial
diuinite / nor yet added or changed thei any
thinge of this scripture and couenant whi-
che Moyses had wryten: but these men per-
ceyvinge the dulnes: and blynde ignorance

A Peroracion.

of þ worlde / did dispute / expende / discusse
and declare them the lawe and lerninge be-
fore wryten & delpued them / & þ same pro-
phete cryste so ofte figured & prompted by
Moses / thei began to open to shewe and to
set forth the clerely before their eyes . Which
prophetis gestis and sermons / as muche as
behourthe and is profitable for vs to knowe
we / be wryten in their holy bokis for our
doctryne vnto the worldis ende / as at the
visions sermons and propheryes of Iſaie
Jeremy David Daniel &c .

And albeit sometyme the study of the-
se holy letters flourished / & sometyme was þ script
neglecte: yet was it neuer (the providere of ures ab
god so prouydinge) utterly omitted & losse. odc eu
for when vnder Manasses / ther was sich cr
a slaughter of propbetis and the holy bokis
laye rotted / couerd w duste & eten with wor-
mes / yet was ther Olde the prophetisse left liii. Re.
te / & at laste the boke of the lawe founde in xxij
the temple brought forth into light vnder
Josias. At the captiuite of Babylon / were
not many of þ holy bokis (as thei be now)
Impten oute of their handis / losse & brent w
the temple: & yet did god reserue then Es-
dras (as now hath he reserued many an Es-
dras) to repaper & delpue them agen fro

Exhortacion

perell that they perishe not utterly. which
was no lesse myracle than is shewed this da
ye / to se the Emperour Pope and so many
Kynge lordis Cardinalis bisshopes and
the Deuyll to al agenste it / and yet magry
their tethes all / God by a fewe vanes shed
pore sowles thruste it into their realmes ad
spede it into euery corner of them . And
here yet wolde More haue these luringe
forte of heretyques shewe a myracle for th
eir churche / as himselfe bringeth yn for his
churche the maydens miracles of curtham
strete nowe knowne for a false seducer / wh
an God the very autor of al true miracles
hathe shewed one manifeste miracle euen
vpon More himselfe & yet cannot the best
ely blynde asse se it. but what is this mirac
le: verely God hathe declared Mores hi
ghe witte and wysedome to be sturke folis
shenes / and confounded his highe brayne
and grete lerninge / by these wretched beg
erly soles of this worlde and sturke hereti
ques (as he calleth them) . But to retur
ne. Floras (I sayd) was sturked up to restore
and picke agayne the scriptures. And no
we lasse of al after many peris God by hys
euertlastinge counsel hathe spoken vnto vs
by his owne sonne our sauour Cryste eue

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Ind the same that he had spoken before by his Prophetis patriarches and Moses: which thinge he declared in his transfiguration in that he callinge to him hely and Moses did talke with them/ signifyng the lawe and Prophetis to agre with him and he with them/ and himselfe to be the perfite ende and fullfilling of the Lawe and Prophetis even the very marke þat they did shote at/ wherunto al their wytyngis tended. So that al the scripture testifieth Cryste whiche ever alleged it agenste the Iwes murmuringe/ affirminge it to be so ferme/ that soner shulde heuen and erthe abyde awaye than one Iod or Title of the Lawe shulde perishe.

This Testament is ferme faste & immutable/ one alone everlastinge. As there is but one God/ one lord cryste the hed of one catholik congregacion/ so is there but one faith one flocke both of the olde faithfull fathers of iwes and vs one crysten religion ever to endure. Is ther but one testament? how than are ther two þat olde & new? In substance/ ther is but one covenant & testament/ even the very same made to Abraham and to vs his sede/ but in the maner & forme of þat deliuerance & respecte of þat tyme

Exhortacion

thel are called two. For as concerninge
thunge self that god promysed Abraham
his seide/the same is also promysed vs. þ is
to wit. That god wil be our god/for al al
ne sufficient/ & agen þ we shulde be pure ad
perfit walkinge before him/ w þ same prec
epts/as to haue no strange goddis but one
god onely to serue fere & worship in spirit/
1. Cor. 1 faith & innocency of lpyingz/beleuing him
to be in cryst our onely rightwysnes redē
ption wpledome holynes/ one satisfaccion
for al one sacrifice ons for al & euer offred up
upon the crosse/one sufficient sauour me
diatour alone in his manhed before þ fath
er for vs both god and man / w the hope of
euerlastinge lyfe of our soules & bodyes ac
lastero tye agene. This was þ clere faith
& religion of Adam/ Noe/ Abraham/ Mo
ses/ Samuel/ Dauid & of al the Prophetis
& also of Ioan Baptyst/ Steuen/ Peter/ Je
ames & Paule/ And shalbe þ faith & religiō
of Cryst in al thelecte vnto þ worldis ende

How þ But nowe consyder the maner & forme
testamē wheryn stādeth the dyuersite: how þ same
tis be. y couenant was made to vs both (þ same thi
ge deliuered both to vs & thez) which thin
1. cor. xi ge Paule sppyngē sayd: Al was genen the
in figures. But so was it not vnto vs. For

god the father gaue vs cryst both the pfe-
 dge promysse earnest couenant testament and
 altogether the perfite accomplisshment of ful fi-
 nished ende of al / so þ now we worship hi
 present pafte & cōplete / whō thei had but
 in shadows & figures / or rather waited for
 to come ons to be their perfection. Where-
 fore here may ye se the diuersite of this ma-
 ner and forme / but þ thinge selfe to be all
 one to thez & vs. For thei had him in figu-
 ris / we haue him in verite / thei sawe him
 in shadows / we haue the body present in fa-
 ith. Thei enioyed him in vwarde ceremo-
 nes / we worship him in harte & spirit / his
 spirit testifying to our spirit þ he is our god
 & we his ch. lderne. Vnto this spirit Cryste
 directed al thingis & prepared the hartis of
 his to receyue him constantly: þ whom his
 bodely ptesence which might not lōge aby-
 de wth them coude not lede into þ knowlege
 of him / þ is to wit into al trouth pertaynin-
 ge to þ some of our saluacion: yet þ spirit of
 trouth at laste shulde lede them by þ same
 waye into þ trouth which sayd I am þ way Iheb. v.
 & þ trouth. Vnto this ende pertayned þ sac vi. vii.
 rifices & presthed of Aaron / þ figures of cr ec.
 yst þ very preist after Melchisedekis ordinā-
 ce & þ very sacrifice ons for al & euer. In the

A Peroration.

erto tended þ blode of þ offered beſtis ſprinkl
ed vpon þ. iiii. corners of the alter. This fi
gured ſo many baptizinges purifyinges ad
waſhinges / þ þ blode of this innocent & pu
re lambe Cryſte ſhulde waſthe & purge vs
of al our ſynnes. Of this diuerſite in þ for
me of cryſtis deliuerance vnto them in figu
res / & to vs in very dede / did þ father aſſuer
& certifie both vs & them to be our god: v
pon which diuerſite alſo did ſprunge theſe
ii. names þ olde & newe teſtament. The fa
ther promyſed them to be their god / & ſo de
clared himſelf to be / in þ he deliuered them
out of ſo many captiuities / & ſo ofte frō the
ir enymies / geuinge them þ longe w̄ ſo ma
ny commodities & ſiche lawes & ordinancis
as no nation els had. And at laſt he decla
red him to be our god alſo & theirs to / in þ
he gaue vs both his owne ſone ſo ofte & ſo
many ways figured in þ lawe / now verely
borne for vs & geuen vs which alſo hath dy
ed / is ryſen & aſcended to heuen &c. ſo full
fillinge al þ was wyrtē of him in þ law & pro
phetis. & this deliuerāce of cryſt by þ father
to vs is called þ new teſtamēt or couenant
in reſpecte of þ olde. where becauſe þ body
was preſent & is now preſent ſtil in þ eye of
our faith / it hath aboleſhed þ olde / þ is to

how
testam
ents/b
one

wytte þat haden a figures cōtayned in þe olde
In Substance therfore only/ þe doctrine
of Moyses & cryst is al one/ cryst affirminge
it Jo. v. Thinke not þat I wil accuse you be-
fore my father: It is Moyses (said he to þe iu-
es) whose disciples y: truste to be/ þat shal ac-
cuse you. For had ye beleued Moyses/ so had
ye verely beleued me: for he wyrteth of me
(to M^r. More he wyrteth of cryst & not ler-
neth nor speketh of cryst by mouth woute
wyrtynge). If ye beleue not his wyrtynge (he
saith not as More saith his unwyrtyn wor-
d) how shal ye beleue my word? here may
ye see þat crystis word is which he wold: haue
had them to beleue for their saluaciō & Mo-
ses wyrtynge was al one: Paule confirming
þe same/ sayng we haue þe same gospel prech
ed vs þat was preched thez/ mening þe fathers
vnder Moyses. But here More will saye as
he doth ofte in his blasphemouse bokis/ þat obiecci-
both thes four testamēt/ both their gospel on.
(if he grāte thez any at al as þe scripture &
paul doth) & ours be both insufficiēt/ wout
his unwyrtyn verities or rather wayne lyes
belapped in to: vnto which More is false sa-
ynge thus I answer: þat in Moyses lawe ther were
wer as goodly ceremonies & þat of goddis ow-
ne institution as thes of Mores churches/

heb. in

Mores

objec-
ti

on.

say an

A Peroracion.

heb. viij & yet of them thus writeth Paule. The la
we (by **flawe** mening those vtwarde rites
& ceremones) brought nothige to perfecciō
& therfore was it weake imperfite & at laste
aboleshed. Nowe such Paule reputed such ce
remones so light which god him selfe ordā
yned for þ peple & for þ tyme: muche lesse ou
ght we to esteeme Moyses unwryten ceremo
nes inuented of his Synagoge callinge th
em blaphemously tradicions of the spirit of
trowth/when thei be but tradicions of lying
men/& þ is þ moste blasphemie of al where
he wolde make them necessary trowthes
to be beleued for our saluacion when we se
them before our eyes to be starke lyes/ and
deuillische doctryne. also to confute vterly
Moyses wyked obieccion & pestilent opiniō
saynge þ theirs & our gospel wyrtē or þ bo
th þ testamentis be imperfite & insufficient
for our saluaciō except we lappyn his unw
ryten lyes to: ye shal vnderstande / þ cryste
departinge bodely from his disciples/ & sen
dinge them into al þ worlde bad the preche
þ gospel to al men: adding/ þ who so beleue
it & be baptized shal be saued. which gospel
is now wryten of al þ. iij. euangelistes & in
every pisse of Paule Peter & Ioan & also
in þ law & prophetis. except Moise wil ma-

**heb. x.
viij.**

He vs any other gospel and so let it be called
M. Morris gospel / crist thought his ynou-
 ghe saynge þ who so beleue it / shalbe saued
 for crystis gospel bringeth vs noliche bal-
 de domme ceremones as halowing of asch-
 es salt candles clothes & crepinge to crosses
 but it brought vs cryst himself þ onely per-
 fit & sufficient sauour of al þ beleue in him
 of whiche perfeccion plentiuouse fulnes in
 our redempcion & sufficiency the law þ pro-
 phetis & þ apostles euery where testifye. he
 being made perfite & ynoughe for al þ obaye
 him / saith Paul / was þ cause of euerlasting
 helth. It pleased þ father þ al fulnes & per-
 feccion shulde be contayned in criste. Pray
 sed therfor be god þ father of our lord Je-
 su cryst / which hath so abundantly endow-
 ed & enryched vs w al maner of heuenly &
 spiritual giftis / in þ he hath geuen vs cryst
 Al þ figures were but shadows of cryste þ
 verite & very body of al. whiche very body
 now comen: what shulde we desper more?
 Is not this body in whom al verites be co-
 tayneþ þ perfeccio & perfitsome of al: is not
 cryst þ beginning & ende of our faith: is not
 he þ very same hyslerday to daye & for euer:
 was not Abrahā w al þ faithful fro þ begin-
 ninge & shalbe to thending iustified & saued

heb. v.
 Coll. i.
 Eph. i.

Col. ii.

heb. xij
 & xij

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by faith enclp in cryst: Be not therfore car-
ryed about crysten reder w dyuerse wayne
& strange doctrine not contayned in holy sc-
ripture but inuented & fayned of anticriste &
his faccion. Heede þ sermons of the apostles
thorow their actis & loke what gospel thei
preched / loke whither it was not wyrtē &
whither thei preched any thinge wout the
testimony of þ scriptures: & shal we beleue
Moris bare worde w hō we know nother
Apostle nor precher: It is verely a lōge wa-
y betwene þ first ca. of Gen. & þ last of apo-
cal. & many verities & much holsome doctrine
contayned in this space. A lenger waie I
fere me thā euer More ether waded w his
camel or did swymme w his mouse: & whit-
her al þ trouthes into whiche þ holy goste
led þ apostles be contayned in this wyde
ocean & depe sea I wene it passeth Moris
speculacion to know / & much more teinerari-
ouse he shewith him selfe to dare affirme þ
al trouthes necessary to be beleued be not
here cōtayned / sith he nether know what
is here wyrtē nor yett understande any one
ca. theryn. What worde of faith in god þ fa-
ther / in cryst þ sonne / in þ holy gost lakketh
in þ byble: what promple what gospel ne-
cessary for our saluaciō & conforte haue not

þ scripture: what cōmandemēt wanteth it?
 what doctrine other to exhorre / warne / re-
 buke / cor recte / or to conuince faileth in the
 holy testamentis: how many storyes & en-
 samples ar ther set forth to teche þ knowle-
 ge of god / his powr / goodnes / faithfulness /
 trouth / & mercy for þ faithful: & agen his fe-
 re / wrath / vengeaunce / iustice / & iugementis
 for þ vngodly: Is ther any vyce ether agēst
 god or mā / but þ scripture rebuke & dāpne
 it: ar not al þ scriptures reduced to faith &
 loue: & did not cryst knit up al þ lawe & pro-
 phetis in this double knot of loue of god &
 our neighbours: is not the scripture þ succ-
 ancor of our faith & religion: Act. xvi. what
 els did Paule & Silas answer þ keper / ask-
 inge thez what must I do to be saued / the
 beleue in þ lordē Iesus & þ shalt be saued:
 what wolde More make vs beleue in hye
 unwrytē wordis: Is not þ olde faith of our
 fathers Adā / Noe / Abrahā & Iacob wrytē
 & cōmended so ofte both in þ olde & new te-
 stamēt sufficiēt: shal More auerte vs frome
 þ suer ancor and vndouted wryten worde of
 god to his owne unwrytē vapnetes: Is our
 crede & faith delyuerde vs in wrytyng by þ
 apostles which thei did draw out of holy sc-
 riptures now so insufficient / that we must

A Peroracion

sewe & patche to it. Moyses unwryten articles of a newe fownde faith: or shal we despyr M. More to make vs a new Credo & correcte the olde?

What thinke ye of y^e moste faithfull minister Moyses / so meke so studious / so diligent & louinge to his cōgregaciō cōmitted to him y^e he offered himself to be blotted out of y^e booke of lyfe for their saluacion: thinke ye y^e he was not as diligent to wryte as to preche them by mouth the hole some of their saluacion & al cōfession religion: verely ste uē called y^e wrytē wordis deliuerde to Moyses in y^e mount of Syna. The wordis of y^e Acto. vii. The prophetis which were so frequent & credy to wynn y^e peple to god beynge content euen to dye for their preching: were they so colde & negligent as to leue oute any thinge unwryten necessary for our saluacion: The apostles the very messengers of Cryste as especially Paule whose labours and swet in the gospel exceded al others to wynn both iwe & gentyle / beynge also earnest for his brotherne y^e iwees y^e he despyrd to be cast out of goddis fauour / so they mighte be taken yn: was not this man thinke ye as earnest & diligent wth his penne as wth his worde to wynn y^e worlde to criste: Paule & his fe

lawes knew in their tyme þat þat sowne of the
 ir wordis were but sylper voyces synytinge
 þat mooste sylper sense to enter yn at one eare
 & to go out w many at þat other / & went but
 w their bodis only for þat tyme. but their wry-
 tingis shulde not onely be herde / but also
 offered to mennis eyes þat most suereste sense
 of al / to sowne thorowt al þat woulde for euer
 where thei selues coude neuer come. Thei
 ei saw thei wrytingis (what contenciō of
 scisme so euer sei) shulde abyde for euer to
 decyfe & determen þat trowth / & þat letters we-
 re þat most faithful & suerest keepers of thei
 wordis & voyces / Thei sawe also in thei
 tyme þat their sermons & doctrine / dyuerse
 hearers did diuersely reporte into their sla-
 wnder & perel of errours & false beleif: wh-
 erfore to be suer & to auoyde these inconue-
 nientis / & for þat other frutes / thei comitted
 their wordis vnto letters. Ioan preched (I
 doute not) first agēst Corinthus & Ebon
 ere he wrote / but to confute thei heresye
 more suerly & more at large: what a gospel
 did he wryte: euen þat brason ppler & founda-
 tion of the trowth to stande agēst / & to ba-
 re down al sich herespes to þat worldis ende
 But here saith More / þat the apostles were
 not so plentiuouse w their pennies as they

A Peroracion.

were wth their mouthes. Wherunto I answer & they were as riche & as diligent wth their penne / y^e rather plentiuouſer thē wth their tonges. For þ^e man which wryteth þ^e thinge wth deliberacion which he hath spoken & preached ſo ofte before / ſhal do it more exactly & richely wth his penne then euer he ſpake it / ſith the holy goſte ſayle noleſſe his penne then he did before his tongue. I thinke Paule did ſet forth the ſpynne / þ^e lawe / grace & þ^e goſpel & iuſtifyinge by faith onely in his piſtles to þ^e Rom. wth his penne or ſpake it wth hyle his ſcrybe did receyue it: as richely as euer he did preche theſe thinges by mouth. Now compendiuſe an introducciō in to þ^e vnderſtanding of þ^e hole ſcripture þ^e piſtle is / thei know þ^e haue labored & ſtudied it. Did not Cryſoſtome / Auſtē / Jerome etc. wryte their homilies & ſermons more largely & clerely then thei preached they? And if we might fetch a coniecture at the gentyle letters / I wolde argue: þ^e Cicero his oracions wryten / karped wth them more vehemence / perche / & pow^r to perſuade / thē ſpoken: although I know þ^e þ^e ſpeaker & pronouicer geue his oracion ſpirit & lyfe. For I thinke (and ſo dide Milo himſelf) þ^e if Cicero had ſayde his oracion for Milo as riche

A Peroracion.

ly.

and as plentifully as he afterwarde wrote
it: Nilo had neuer eten so strange counse
like in Massilia. But let these conjectures
asse: and turne we to the assured certaynte
of the wyrtten worde / to be set agēst Mo: is
bauerig vntwiptē vanities which as thei cā
not certifye nor set no troubled cōscience at
este: so put thei nomā in suertye of saluatiō
both the wyrtten worde of god: excepte
any man be so mad as to beleue Mo: is ba
re worde better then goddis wyrtē promise

The wordis of god wyrtē ar so certayn
thei be boūd wān othe of his own mouth
owering by hymselfe / so þ nether the tech
nor the lerner of thē nedeth neuer to do
te. And by this othe he hath assured vs
of the same heretage geue vnto our fathers
Abrahā Isaac et ce. if we perseuer in þ same
faith and sufferance patiently tarping for it
in hope: setting besor our eyes the same self
promysed hope whō we tarpfore / Iesus cr
ist the very trowth of god and the self promi
se: of whō he assuereth vs so certaynly þ he
calleth him the suer faste ancore of our sou
ls. (the greekis vse the ancore prouerbially
for a suer and false refuge / and for al thingis
that we truste and cleaue to) Now what sue
rer ancor is ther thā goddis wyrtten worde

The vn
douted
certain
te of the
scriptu
re

A Peroration.

were in their mouthes. Wherunto I answer þ̄ they were as riche & as diligent with their penne / y^e rather plentiuouſer thē with their tonges. For þ̄ man which wryteth þ̄ thinge in deliberacion which he hath ſpoken & preached ſo ofte before / ſhal do it more exactly & richely in his penne then euer he ſpake it / ſith the holy goſte ſaple noleſſe his penne then he did before his tongue. I thinke Paule did ſet forth the ſpurne / þ̄ lawe / grace & þ̄ goſpel & iuſtifyinge by faith onely in his pittle to þ̄ Rom. in his penne or ſpake it whyle his ſcrybe did receyue it: as richely as euer he did preach theſe thinges by mouth. Now compendiuſe an introducciō in to þ̄ vnderſtanding of þ̄ hole ſcripture þ̄ pittle is / thei know þ̄ haue labored & ſtudied it. Did not Cryſoſtome / Auſtē / Jerome etc. wryte their homilies & ſermons more largely & clerely then thei preached theſe? And if we might fetch a coniecture at the gentyle letters / I wolde argue: þ̄ Cicero his oracions wryten / karped with them more vehemence / perche / & powr to perſuade / thē ſpoken: although I know þ̄ þ̄ ſpeaker & pronouicer geue his oracion ſpirit & lyfe. For I thinke (& ſo dide Milo himſelf) þ̄ if Cicero had ſayde his oracion for Milo as riche

A Peroration.

12.

ly and as plentifully as he afterwarde wrote it: Milo had neuer eten so strange counse as he in Massilia. But let these conjectures passe: and turne we to the assured certaynte of the wyrtten worde / to be set agēst Nois wauerīg vntwrtē vanities which as thei cā not certifye nor set no troubled cōscience at rest: so put thei nomā in suertye of saluatiō is both the wyrtten worde of god: excepte any man be so mad as to beleue Nois bare worde better then goddis wrtē promise

The wordis of god wrtē ar so certayn p̄ thei be boūd wān othe of his own mouth sweringe by hymselfe / so p̄ nether the teacher nor the lerner of thē nedeth neuer to doubt. And by this othe he hath assured vs of the same heretage geuē vnto our fathers Abraham Isaac et ce. if we perseuer in p̄ same faith and sufferance patiently taryng for it in hope: setting befor our eyes the same self promysed hope whō we taryfōre / Iesus cryst the very trowth of god and the self promise: of whō he assuereth vs so certaynly p̄ he calleth him the surer faste ancore of our soules. (the greekis vse the ancore prouerbiāly for a surer and safe refuge / and for al thingis that we truste and cleaue to) Now what surer ancore is ther thā goddis wrtten worde

The undoubted certaintie of the scripture

¶ Peroracion.

confirmed by his owne othe/euen his eue-
rlastinge testament wyrtten in crystis blode
ratified confirmed & sealed wth his dethe: vnto
to which testament saith Paule Gala. iij.
therought noman to adde any thinge more
or to change: which consyderinge & assured
certapnte of this worde ad gospell wyrtten/
when he came to & penninge therof to cer-
tifye his Timothe & Titus set to preche it /
layde on these wordis as hammers saynge.
Fidelis sermo/certus sermo/ indubitatus
sermo. It is a ferme faste & a suer worde/cer-
tayne & vndouted worthp to be approued &
embrased al maner of wayes/so & it is profi-
table to teche to rebuke to exhort &c. It
behoueth an ouerscer saith he to be gler-
ed to this assured & certayne worde by wh-
ich men ar taught & enstruce/so & thei may
exhort wth holsome doctrine & conuince al &
agen say it. Our gospel saith Paule i. thes-
sa. i. was preched wth you/ not in worde one-
ly but also wth power by & holy goste in grete
assuerance & certapnte as ye know. For he
sayd nothinge but he proued it them bp &
suer testimony of scripture whan he first pr-
eched wth them & conuerted them. Act. xviij.
And note wel Crysten reder whan Paule
comethe to this certayn assured worde of

A Peroration.

lxi

his gospel. That cryste dyed for our synnes:
how earnestly he exhorteth these two ouer-
seers saynge. These thinges teche/ This i. Tim.
commande/ These thinges whette & excite iij. & ij.
criste vpon them. These monesthe & warne i. Tim.
them. And when he came to p. iij. ca. ij. Ti. ij. & iij.
to put him in mynde of this certayn gospel
& of thassurance of whom he was lerned p
scripture/ how effectuose myghty & perfic
it is vnto saluacion/ a none se whow meru-
elouse earnestte obtestacion he adiured Ti-
mothe before god & p lordes Iesu cryste p he
shulde preche it: byddinge him to be seruēt
be it in ceason or out of ceason: Improve re-
buke exhorthe w al pacience &c. Now cryste
reder/ I obteste & adiure p w Paule/ before
God & p lordes Iesu cryste p shall Iuge the
qup & deed at his aperinge in his kyngdo-
me/ p p cleue vnto p ancor of his wyrtē ad
adfuere wordes/ not to leue it for Moys
unwryten rytes & ceremones/ forsake not
Goddis certayn wyrtēge for Moyses vnc-
ertayne vanytes. Beleue Goddis vndou-
ted scriptures: & aboure Moyses cretable &
dampnable doctrine if p wylt saue thy sou-
le. What Crysten man dothe not doute of
Moyses unwryten wordis or rather knowe
them for vndouted blasphemies & sturke

A Peroration.

pl. cxix

herelies: one of the trowth of goddis wint-
ten testament/ no crysten man beyng one
of crystes floche heringe and knowing his
herde mannis voyce neuer douted / nor ne-
uer shal. but is assured that it is his ever-
lasting trowth sufficient for our saluacion.
Which god geue vs grace only to fede / to
vnderstande / to beleue / to cleue to / and to
holde it vp before vs the very lighte vnto
our fete / that we stamble not at Iudas vn-
wintten lyes and fall into his dampnable
doctryne. Amen.

The voyce of thy brothers blode cryeth
vnto me from the erthe. Gen. iiij

For I will auenge the blode of the pore
oppressed: & lord enquereth for it / he for-
geteth not their cryinge. Psal. ii.

The Parotes.

An. iij. les. first syde. i. lyne / read Gen. ii. iij.
les. i. syde. xxv. lyne / for & read & v. les. i. ly.
xx. ly. read sauclesse. xv. les. i. sy. laste lyne
read worde. xxv. les. ij. syde. xxij. lyne. read
shalbe borne. xliij. les. i. syde. v. ly. read haue
ye Morris &c. xliij. les. i. sy. iij. lyne. sterce
xlv. les. i. sy. & firste worde / read autorites

M. D. xxxiij. at Embdon by Jacob Muri

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